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# The Pacific.

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY.

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SAN FRANCISCO, CAL., MAY 21, 1879.

[Vol. XXVIII...No. 21.]

## Poetry.

### Kept Waiting.

"Behold, I stand at the door and knock."  
REV. III: 20.

He is waiting, waiting, waiting;  
He has waited through the night;  
He has looked with wondrous patience  
For the hour of dawning light,  
When the oft-mistaken spirit  
Shall observe him at the door,  
And shall cry, "Come in, my Saviour,  
Come, and leave me never more!"

He is waiting, waiting, waiting;  
He has waited all your life;  
He has pleaded with you always,  
In your hours of peace and strife.  
Did you hear him gently knocking  
When you played among the flowers?  
Did you notice how he waited  
In the hush of evening hours?

He is waiting, waiting, waiting;  
You have let all others in;  
Some odd guests are in your temple,  
Sad with sorrow, dark with sin.  
There is only One can bless you  
In your times of grief and doubt,  
There is only One can save you  
But you strangle him keep him out!

He is waiting, waiting, waiting;  
You have very name forgot;  
You are busy with your feasting,  
But he is not weary yet.  
Still he does not force an entrance  
With stern anger in his face;  
Still he lingers, gently pleading  
That you will but give him space.

He is waiting, waiting, waiting;  
Have you kept him long enough?  
You will shortly need him greatly  
When the winter winds are rough.  
O! cold hearts that keep him waiting,  
Do be warned by his great love,  
Nor refuse the pleading Saviour  
Who has sought you from above.

He is waiting, waiting, waiting;  
Surely he may enter now,  
Haste to throw your heart's door open,  
And before the Master bow.  
Bid him come, no more to leave you  
Till you dwell with him above,  
O! receive the waiting Saviour,  
And return him love for love.  
—Marianne Farningham.

## Communications.

### CORRESPONDENCE.

MY DEAR PACIFIC: The reckless consent I gave to your request, on the morning of my arrival in San Francisco from New York, via the Isthmus, that I should write you some account of my trip, makes me feel any way but *pacific*. I am so fascinated with California, and so absorbed in the duties of the present, that I have neither time nor disposition to retrace the past. But as I do not fancy beginning my new life (I'm new-born since I passed the Golden Gate!) with a broken promise, I herewith take up my burden.

Please think of me rising at five o'clock this Monday morning to perform my task, after preaching and talking much on the Sabbath, here in this blessed Roseville Cottage, with its wealth of roses and sunshine without, and its wealth of peace, love, wisdom, and enthusiasm within.

"O the roses! the roses! how lovely they grow, At Roseville Cottage, in San Mateo!" This is the home of our dear Dr. Warren and his "model minister's wife" Emily, people who have lived for God and Country with a consecration and self-sacrifice worthy of all imitation.

It was this old Seminary chum of mine who sent me a solemn and terrific warning against coming by the Isthmus route. "The sun is blazing hot," he said, "you'll be burned up—you'll catch the Panama fever—come by rail—by lightning!—our church at San Mateo impatiently waits for you."

Had I taken his advice I should have missed a novel and delightful experience—twenty-five days of constant travel, without an incident to mar, and with many to enliven, the way.

Through "The Golden Gate" is the only proper way of first entering California. The voyager will find the steamships of the Pacific Mail Company staunch vessels, kept scrupulously neat in every part, daily and thoroughly inspected, the stewards attentive to every want, the commanders (if Captains Griffin of the "Colon" and Cavarly of the "Granada" are fair samples of the others) skillful seamen and most courteous gentlemen. At six a. m., coffee, tea, biscuit and toasted bread are served to you in your state room. At 8:30, breakfast is served; at 12:30, a substantial lunch; and at 5 p. m., dinner. Even in the night, it is not difficult to get, through the accommodating watchman, a "cold bite." And then the sea baths! warm and delicious, to be had "without money and without price" as often as desired.

Never before did we so luxuriate in a sea voyage. Never before did we feel so indifferent about early reaching port. It seems like a pleasant dream, or like a sublime picnic, as we look upon it. Every morning, from April 22nd to May 15th, the sun rose out of the ocean in splendor. We had an agreeable group of passengers—"exceptionally high-toned," Surgeon Budington replied, when appealed to, with a merry twinkle

of his eye. The run from New York to Aspinwall, occupying seven days, was over a calm summer sea. We threw aside overcoats the day after leaving port, and did not resume them until near San Francisco. In three or four days, gentlemen appeared on the hurricane deck in slippers and the ladies in muslin. Indolence and satisfaction with the world in general crept upon us. How inconsiderable appeared the matters which had but yesterday, on shore, stirred our blood as with a fever! It seemed of little moment whether Pres. Hayes vetoed the Army bill, whether King Camens reigned, whether Bismarck carried the day in the Reichstag, whether the Zulu or the Englishman triumphed in Africa, or the Czar held his throne against the Nihilist. Where now was our wonted eagerness for the morning and evening journals? How easily and comfortably we could get on without them, and how easily, too, the great world could get on without us! The inertia of the tropical mind and body is not, after all, so blame-worthy as we are wont to judge. "How much climate has to do with character!" I remarked to an ex-president of the San Francisco Stock Exchange, to whose courtesy and interesting conversation we were not a little indebted for pleasant and profitable companionship during the entire voyage. "Yes," he replied, "it has a wonderfully modifying and almost controlling influence, in many respects, over men; and therefore we should not be so ready to harshly judge our fellow-creatures, and never without putting ourselves into his place and taking into account all his surroundings!" Sound and humane doctrine this! The outward puts its stamp on the inward. Philosophizing then, we felt serenely benevolent and forgiving toward all mankind. But this delectable state was destined to be rudely disturbed. On our arrival at Aspinwall, in the transfer of the baggage from the pier to the cars, perhaps one-sixth of a mile, the indolent and innocent (?) natives stole the straps from our trunks, thus exposing our luggage to loss and damage. We could have strapped the fellows vigorously in spite of climatic influences; and I fear we did not forgive them at all as we told one to another our grievances. I advise all travelers over this route to have their straps riveted on and clinched inside. My wife's trunk, thus treated, seemed to be the only one that escaped.

The loneliness of the sea was more impressed upon us than ever before. We rarely hailed a craft of any sort. And when, on the sixth day out, we reached the island of Navassa, a bit of rock and earth standing up amid the clear indigo waters of the Caribbean sea, the idea of loneliness became absolutely oppressive. This island is said to belong to General Butler. The American flag floated from a headland. Here dwelt three hundred men, engaged in getting out phosphate of lime.

Our Captain Griffin out of pure kindness stopped his ship. Soon a little boat came dancing over the waves, bearing one white and four black men. They had a lean and hungry look. The only product they could bring from their island home was a bunch of what they called a "century plant," having a small, stiff, yellow flower. This they presented to our commander. He in turn ordered a barrel of meat and ice lowered into their boat, and tossed to the white man a bundle of old papers. With these, to them, precious treasures, they pulled away for the rocky shore. "What a terribly lonely life!" was the exclamation from many lips. That evening at the dinner table the subject of those rude men bringing their homely, pitiful yellow plant as an offering to our captain came up for discussion. My wife, sitting at the captain's side, recited to him the lines:

"There's not a heart however rude,  
But bath some little flower  
To brighten up the solitude,  
And scent the evening hour."

He was so gratified that he called for a repetition, and then finely recited them himself to the group at his table.

Now, the trade winds on this, our sixth day, are blowing us along swiftly. All sails are spread, and we have made 285 miles the last twenty-four hours.

To-day, April 27th, is the Lord's Day. Captain Griffin, looking for all the world like the elder Dr. Tyng, read the morning service admirably. In the evening your humble servant discoursed to the mixed group of many nationalities and divine faiths. There was the merchant Jew, who said to me in the morning: "The Bible is a humbug." There was the Roman Catholic of better faith, there was the man of undefined creed, and the man of no creed whatever. I thought of Dr. Holmes' lines:

"Why should we look one common faith to find,  
When one in every score is color-blind?  
If here on earth they know not red from green,  
Will they see better into things unseen?"

I had not far to go for my subject—"The Upright Life," which I felt sure would and did make its useful appeal to all—even to the bigoted Jew, as I

afterward discovered from himself. How sweeter than ever sounded there on our ship the familiar hymns, "Jesus, Lover of my soul," "Nearer my God to Thee," and "All hail the power of Jesus' name."

As I crept into my narrow berth that night I felt more deeply than my wont the inexpressible preciousness of a hope in Christ, and how serenely and completely the believer can commit his all to the one Divine Friend who holds the waters in the hollow of his hand. If you, my dear PACIFIC, are not weary and disappointed at the plainness of my story, I will tell you hereafter of the trip across the Isthmus and up the Pacific Coast. G. DeF. F.  
San Mateo, May 19, 1879.

### THE MINISTRY OF LIFE.

"These hands, dear Lord, to minister for thee; these feet to run thine errands." Let this be but the spirit in which we go about our allotted work, and how it sweetens and softens what might otherwise be a dreary and thankless task! Weary worker, plodding along the dusty, up-hill path, ministering through wearisome, tedious hours to the sick and suffering ones, or to the numerous demands and necessities of a family of little ones, helping, perhaps, to earn the daily bread in what may be an ungenial field of labor; be not disheartened or downcast if there seems to be little rest or cheer. "Inasmuch as ye did it unto one of the least of these, ye did it unto me." Let this thought cheer, brighten and lift you up. Your place in life may seem to you very humble, your duties menial; but done to the very best of your ability for his sake and for him, they become ennobled and beautiful. "If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." Could any ministry be more humble, any spirit more submissive? And if we are his disciples in deed, can we not follow his example and obey his divine injunction, and literally if need be? And so, dear sisters in toil and in what are called the hard things of life, let us take up our task, whatever it may be, and putting our heart into it, press on with renewed and hearty good will, feeling that we are but putting our feet into the print of our Master's footsteps; and if he, for the joy that was set before him, endured the cross, despising the shame, so let us walk faithfully and fearlessly on to our crown of rejoicing. E.

### LOVE'S INVITATION.

BY REV. THEODORE L. CUYLER.

There are two lines in an old and favorite hymn by Dr. Watts which we have heard sung (from our earliest childhood) at the communion-table on sacramental Sabbaths. These lines are: "T was the same love that spread the feast," "That sweetly forced us in."

At first sight, this strong language might seem to be at variance with the freedom of the will and the voluntary choice of Christ on the part of every true Christian. But Dr. Watts had a Bible warrant for his words. He drew them from that beautiful parable of the Great Banquet, narrated in the fourteenth chapter of Luke. To that princely feast a wide and generous invitation is sent out: "Come, for all things are now ready." Instead of a grateful acceptance, several who are invited return a churlish refusal. The bountiful banquet-giver is not to be balked. He sends his messengers into the lanes and by-ways, and commands them to bring in the poor and the lowly, the vine-dresser with the stain of the grapes on his fingers, and the gardener with the smutch of the soil upon his garments. The blind were to be led to the feast, and the lame were to be helped there. Not by physical force were they to be dragged thither; but by the urgent compulsion of love. The phrase is: "compel them to come in, that my house may be filled." In the original Greek, the word signifies to constrain by strong persuasion. And this is what Dr. Watts meant by "sweetly forcing" the soul to Christ.

What a glowing and glorious picture of gospel grace is that which is portrayed in the parable of the Great Supper. God has made an abundant provision for the wants of every mortal soul in the teachings of his Word, the example and the atoning death of Jesus Christ, and the offers of the Holy Spirit to lead every willing heart into the way of life. There is not a vital command in the Bible which is not simple enough for any average child to understand. There is not a duty enjoined which is not perfectly possible to every one, provided that divine help is asked; and that help is freely promised. Christ "tasted death for every man," and no one need perish for want of an atonement. God's provision is abundant; it is as free as the running brooks; and the invitation is to everybody; and the commission of the gospel is to constrain every guilty, hungry, homeless sinner to come in.

No principle is more compulsive than love. It is fertile in devices and persistent in its arguments. It was love which laid hold on Lot and his household, and pressed them to escape from the doomed city of the plain. When I have seen a mother plead with her boy to keep out of the path of sin; when I have heard a wife beseeching her husband to break away from his habits and his haunts, I have realized the blessed compulsions of love. My readers will recall the familiar story of the young soldier doomed to be shot by Cromwell's order, at the ringing of the curfew bell. The maiden whom he was to wed climbs into the belfry and holds the tongue of the swinging bell, at the peril of her life. She descends from the tower wounded and bleeding. When Cromwell demands why the bell was silent, she shows him her hands, all bruised and torn. "Go!" cries Cromwell. "Your lover shall live, and the curfew shall not ring to-night." Whether the story be historically true or not, it is a beautiful parable of the Savior's sufferings for the sinner's sake, and of his intercessions for the guilty. Jesus not only died in the sinner's stead; but pleads with the sinner to come, and through his atoning sacrifice to be reconciled to God.

Since the gospel plan of salvation was conceived in love and is offered freely to every soul, the pulpit ought to be vastly more urgent in its persuasive appeals. Parents and teachers, in their dealings with young hearts, should make more of the compulsions of love. The blood of lost souls will be found on our skirts if we do not warn and entreat by every argument which God puts within our reach. I, nor any other minister of Christ, cannot force any unconverted man to forsake his sins and to follow the Savior. Jesus himself recognizes every man's free agency when he invites the sinner to come unto him and be saved. But these are arguments of divine authority and persuasive of prodigious power which we are bound to employ, if we would "constrain them to come in."

For example, here is an unconverted person reading this paragraph—as I am happy to know that hundreds of such persons do read the plain words that I have felt moved to write for these columns during the last eighteen years. My friend, your Heavenly Father has not only provided his pure, holy Word to guide you, and provided a method of eternal salvation for you; but he has a right to demand your obedience to his wishes. It is a very false idea of *further* which thinks of him as only providing for his child and taking care of him. That father is clothed with authority also. God, your Creator, your Governor, your Benefactor, *commandeth* you to repent." He has a claim on you, a right to you, an ownership of you.

Then, too, just consider what vast and priceless benefits are offered to you, if you will accept the gracious invitations of his love. Do you ask me the question: "What will I gain by obeying the Bible and following Jesus Christ?" You will gain what the ragged, hungry, homeless, wretched Prodigal gained when he arose and went back to the home of his childhood. You will receive the forgiveness of your sins. Unless they are forgiven, you will be punished for them. You will have the satisfaction of pleasing God; and that will give you a wonderful peace of mind. You will secure a clearness of conscience that will relieve you from no little perplexity and distress. We can almost bear any hardship or trial if we only know that we are right. This you are sure of if you are on God's side and keeping his commandments. Your desires will be purified. Instead of lustful for evil things, you will love pure and beautiful and holy things. Your will has troubled you by its weakness and waywardness. When God Almighty's hand touches the rudder, oh! how much straighter will be your course in the voyage of life! How much stronger you will be to resist the head winds of temptation. Your usefulness will be increased an hundredfold; for the instinct of a Christian heart is to do good. Terror of death will be taken away. Heaven will be secure. And from this banquet of rich gospel blessings God will call you up to the "marriage supper" of endless joy. Christ will be with you in this world, and you will be with him in the next world.

Now, do you not feel any force in these arguments; any drawings toward Christ; any desire to come in and sit down at this banquet of blessings? Remember that a refusal of Christ here signifies a refusal by Christ at the Day of Judgment. Then the "door will be shut," and will shut you out. To-day, if ye will hear the voice of an infinite love, I entreat you not to harden your heart. Let the same marvelous love that spread the gospel's banquet, "compel you to come in!"—[Independent.]

The Red Sea would reach from Washington to Colorado, and it is three times as wide as Lake Ontario.

## THE WOMAN'S BOARD OF THE PACIFIC.

Conducted by a Committee: Sarah Edwards Henshaw, C. A. Colby, Kate Kellogg.

### Notes from China.

Those who remember reports in our columns of work done for Our Board, in Martinez, will associate with them the name of Mrs. Dickinson, whose interest in missions is constantly fanned by thrilling accounts of the work her son-in-law is doing in connection with the North China Mission.

Last year he was one of nine who carried food to the famine sufferers, in the province of Shantung, three days' journey from Tientsin, and was finally attacked with typhus fever, carried home and lay at the point of death for weeks, going back to the same ministration when he recovered.

Two letters of great interest from Mr. and Mrs. Smith have been furnished us, from which we are permitted to take notes for the Column.

Mrs. S. writes: "If my husband had said 'when the famine is over, and it is safe, I'll go and preach to those people,' do you suppose God would have let him plunge his sickle into the field of golden grain that has ripened under his hand at last? What a sermon his long sickness was to those Shantung priests! How they watched and waited for news of him! Yes indeed! After these long weary years of waiting and disappointment, God has put into our hands the requisite golden key that opens the rusty, creaking door to the heart of Northern China, and this key has been the relief work with all the genuine sympathy and heroic devotion shown by the donors and distributors of food for the starving bodies of those poor wretches. We feel that now is the time to strike for eternity."

Mr. Smith says: "You ask me why we cannot require that the girls' feet should be unbound as a condition of entering our schools? I reply: In almost every portion of China, except Peking and vicinity, unbound feet are found only among the lowest class of laboring women, and those of a disreputable character. It is therefore an open question whether it is best to exact a conformity to a rule which requires pupils from the country districts to place themselves in a position of great embarrassment, and which, in a majority of cases, would probably interfere with their betrothal. Our mission is unanimous in the conviction of the wisdom of exerting our influence against the practice of binding the feet, which is in no respect idolatrous, although in many respects injurious; but in what direction this influence should be exerted, and whether it is wise to make the unbinding of the feet an invariable condition of receiving a Christian education, are points upon which there is not a general agreement."

"Our missionaries in North China are earnest and persevering in street preaching, chapel preaching and country touring, with various forms of educational labor. Added to these is house-to-house visitation of women, as the early pressure of their feet renders them unable to walk any distance. In most of our city chapels there is no difficulty in obtaining a large audience, if a missionary be present. But in Kalgan, the most effective way of gaining attention for missionaries is to take a stand upon the public street, in open competition with quack doctors and fortune tellers."

"At some of our stations we have discouragements not a few. Ground which for a series of years had been plowed in hope, planted in faith, and watered with tears, continues, apparently, wholly infertile and unpromising; while in remote interior regions, which have never been visited by a missionary, a great work is opened through the agency of a floating rumor concerning a new doctrine preached in some distant chapel; or through some book which has fallen as seed by the wayside; or even through some strange dream, the interpretation of which the dreamer has sought, and received instead a heavenly vision, like Saul, who went out in quest of his father's asses, but returned having found a kingdom. Thus have opened the two largest and most hopeful missionary fields in North China, (Methodist Episcopal and Presbyterian) both in the province of Shantung."

A note appended by Mrs. D. says: "During Mr. Smith's last visit to that place he received sixty-seven members into the church. The sign, 'This is a Jesus Temple,' is hung outside many of the heathen temples in that place, and from one which was dedicated to the church they threw sixty gods into a puddle!"

A long letter, containing further accounts of the work in this province will furnish further material for the Column in a future number. It was written for Dr. Porter, who has long been associated in the work with Mr. Smith and others, but is now resting for a time

with friends in the East. His sister is already on her way back to her work in China, and many of us hope to meet her and say "God speed" as she passes through Oakland and San Francisco.

The work that remains seems large; but let us have courage. Little by little the work can and will be accomplished, by patient, persistent effort. One of the lessons of the hour, drawn from these times of financial depression, seems to be to gather up the small sums—to seek out new workers and givers. Many individual contributions must inevitably be lessened, and our study must be to increase the number of them. Small contributions are quite as useful as large ones, provided there are more of them.—[Life and Light.]

### CLAY IN THE POTTER'S HANDS.

The first time I went to a potter's house was in a very remote part of the Southern states. I do not know that what I witnessed there was a fair sample of the ruder forms of pottery, but I judge it was. I had never seen a vessel shaped on the wheel before, and I asked the potter to let me see him make one. He took a little lump of clay, but instead of putting it immediately on the wheel, he took it in one hand, and began to give it very heavy blows with his fist. I almost thought he was angry with the poor clay before him, and I said: "What are you doing with it? I thought you were going to make a vessel." "So I am, when I get it ready. I am getting the air-bubbles out of it. If I were to put it on the wheel as it is, it would be spoiled in a few moments. One of those little bubbles would mar all my work. So I beat it and beat it, and in this way get all the air out of it."

Ah! I thought, so does God have to treat us. The great difficulty with us is those little bubbles of self-conceit, of our own self-will, and sometimes of our self-righteousness—something that, in the process of God's work, would wonderfully mar it. So he has to deal with us severely; but he is not angry with the poor clay before him. He is not angry with us when he puts us through this process of adversity. He is only getting out of us all that would mar his blessed work. How wise it is, then, for us just to accept with perfect simplicity his will.—[Sarah Smiley.]

The simplicity which characterized the funerals both of the late Gen. Dix and Bishop Ames suggests a lesson which we trust will be appropriated—and it is needed. These men led honored and useful lives, and might have said nothing to in any way prevent the elaborate obsequies which might have been thought fitting. But not so—each left behind implicit instructions that his funeral should be conducted with perfect simplicity. We repeat: we trust the lesson will be appropriated where needed, and that we shall soon see an end of the vulgar elaboration which has characterized so many modern funerals. Or if they still must be, let them be appropriately reserved for some short-haired, lantern-jawed politician, as he is followed to the grave by half a mile of carriages, in which the bibulous occupants honor their friend's memory with the contents of the whisky bottle.—

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## Home Circle.

## HOW TO SUPPORT A FAMILY OF FOUR ON TWENTY-FIVE CENTS A DAY.

Mary was a very strong woman and she had four to support on twenty-five cents a day, and by self-denial and arithmetic she did it. Her rent was fifty cents a week, and there was fuel to buy and oil and food. This is the way she did it; she appropriated seven cents each day for rent, six for fuel, two for oil, and ten for food. Now the oil never cost quite the daily two cents for Sunday, and in the summer she used none, so out of the oil money came the lacking cent for rent and whatever else was saved out of it went for wick, a chimney, or something of that kind. She arranged with a coal merchant to bring him thirty-six cents each Saturday evening; her coal was safe in her cellar, the men mixed it with coke for her, and in summer she used so little that her money accumulated in his hands, and he put fuel in her cellar for it when fuel was cheapest, and so her winter supply was sufficient as she doled it out. As she had a fire and conveniences for washing and ironing, a poor neighbor did her washing and Mary's together in Mary's cellar every week and ironed for both; a tub of suds was left, and at night Mary scoured her room and cleaned her windows and furniture. Her place was always clean, so were her children; consequently they were healthy. Early every morning she sent out the boy and girl with a bag and basket to pick up bits of wood, paper and pasteboard for kindling. In summer sometimes the supply was good enough to boil the water and so save coal. The little children returned early from their expedition; the boy washed and combed and hurried to a grocer's, baker's, and a butcher's in the vicinity, to see if there were any errands or any sidewalk cleaning for him. Regularly he went each morning, and if there was work he got for it his breakfast or a penny or a stale loaf. The food thus given him for his work was the sole Sabbath supply, for on Sunday Mary was earning nothing. Saturday morning the boy cleaned steps or areas for a couple of houses in an adjacent street, getting for his work soap of which the prudent mother made her soap, and in quantity sufficient to enable her to trade some to the grocer's wife for the lye she used. On Saturdays, also, both the boy and girl extended their fuel hunt and offered their services to more stores and stalls for errands, and the pennies or worn clothing earned in this way supplied the family wardrobe, though it cost the mother many a late evening's work in patching and turning to make it do.

Every day the boy and girl went to the public school and encouraged by their mother worked hard, as those who knew schooling was a boon and meant something to them. On Sabbaths, clean, if shabby and thin clad, they all four took the most obscure seat in a mission church. They never begged nor obtruded their troubles on people, and I doubt if they were known or ever got any help beyond perhaps a trifle now and then from the school teacher.

Still I cannot comprehend how ten cents a day fed four, even with an occasional meal to the boy and a stale loaf. Nor did I until I got Mary's bill of fare and ferreted out her method of making two ends meet. She always traded at the same shops, decent shops where she was known, and carrying some basin or pitcher of her own for her small purchases she saved the shopkeepers paper and string, and so they did not begrudge serving her in little. She asked the butcher to save her bones and meat trimmings which she could buy by the two or three cents worth, more to flavor her food than to be food. As she regularly bought at the same place, she often received little gifts or accommodations which eked out her store.

Miss Help searched in her desk, drew out a slip of paper and read this poor woman's method of feeding four people for ten cents a day.

"Monday: one-half pound barley, three cents; half a pound of corn meal, two cents; half a pound of dried beans, three cents; scrap meat, two cents. The corn meal made into mush was their breakfast; the beans and half the scrap meat to flavor them made dinner; half the barley boiled with a little scrap meat made a supper. You see here were three very wholesome, nourishing, digestible dishes, capable of going a long way in supporting existence. Tuesday: salt pork, three cents; molasses, three cents; salt, two cents; half a pound of corn meal, two cents. The barley left from the day before was with molasses their breakfast; a few of the beans had also been retained and boiled with the pork and some meal was a dinner, and corn meal and a little molasses made their supper. The salt would suffice them for a week, and the molasses was not all used that day. Wednesday: three cents for potatoes, unless potatoes were dear, and if so she bought instead the cheapest vegetables to be had; two cents for bones or scraps to boil with the vegetables; half a pound of split peas and two cents for corn meal. Thursday: three cents for pork, three cents for beans, three cents for barley and one cent for pepper. Friday: four cents for corn meal, three cents for molasses, three cents for peas. Saturday: three cents for beans, four cents for butcher's scraps and three cents for potatoes, cabbage, or some other vegetable. Sunday had to take its chance on a loaf earned by the boy at the baker's or a little food saved out of the week or some gift to the boy for running the grocer's errands. If by any chance Mary saved a cent out of her day's food, it, with

every cent earned by the children, went into a little box as a saving for clothes or the inevitable shoes for winter. Their living seemed a daily miracle; it was the miracle of perseverance, sound judgment and careful calculation. Mary took all the sleep which she could, sparing herself sewing at night, and so saved fuel and lights and her own eyes. Her food was regularly taken, cooked as well as possible, and always of a kind to bring the best returns in health and strength. They worked in this way for five years, the boy earning more money as he needed more clothes; then at thirteen he got a situation with the coal man. In two years more the girl got a place with the baker's wife, for all the neighborhood had learned to respect this family in their struggle against beggary. For two years before she went out the girl had helped her mother in sewing and so secured her clothing; the youngest girl had fallen heir to the kindling-gathering, area-cleaning and errands. When her sister was elevated to a servant's position this child helped her mother with the sewing; she is now twelve, and the whole family are thriving in every way.—[Sunday Afternoon for May.

## CONDITION OF IRISH FARMERS.

Says the Belfast "Examiner": "The past year pressed very severely upon the farming classes, and the strain put upon their resources was of the most trying kind. Throughout every corner of the kingdom, complaints have been loud and bitter, and we do not wonder that such has been the case. The yield in most places was not much more than the average, and in no inconsiderable portion of the country the yield would not even cover the expenses of production. A general inability to meet rents, or at least a hard struggle in order to muster the requisite sum, has existed to an extent rarely witnessed. Prices were so low that little could be realized from sales, and a dearth of money amongst the farming classes was the natural result. Never were prices so low within the memory of the oldest, and the tendency is certainly not toward improvement. Tillage at present prices will not pay, and unless some remedy be adopted we may expect to see at no distant day the wholesale bankruptcy of the tenant farmers. As far as appearances warrant prognostication, there never was a cheaper year than next is likely to be; and if such be the case, how are rents to be met? Even as things now stand, the farm laborers are much better off than their masters, and the enlarged demands of these very people have in no small degree contributed to the crippling of the farmers. Not only are servants' wages increased fourfold, but the cost of keeping them has grown in a most extravagant degree. Farm servants now-a-days will not put up with what would have been gladly accepted some fifteen or twenty years ago. Their ordinary fare would have sufficed; the produce of the farm would have been gratefully accepted; but things have wondrously changed. Potatoes and porridge, and even bacon, will not now smell sweetly in the nostrils of these people—they require fresh butcher's meat and tea, else they will refuse to continue in a place. In fact, the servants have now much better fare than their masters, and lack, moreover, any responsibility. Nor are they prepared to do anything like the work to which, in days gone by, we were accustomed. As wages have advanced, an increase in the price of food has advanced, and power to labor has decreased in an inverse ratio. High wages, costly food, and little work is now the order of the day.

"But this system of costly production and enormous rents cannot much longer continue. It must have an end, and that end cannot very long be delayed. And the reform which is necessary must be effected in two directions. The laborers must be prepared to return to the good old times of our fathers, when food and raiment were found as products on the farm premises. No costly garments of shining and shoddy cloth; no costly teas and butcher's meat. The Irish peasant was far healthier, and happier, and stronger when the old regime was in vogue than he is now. And, moreover, the enormous rents must be either lowered or done away with altogether. For our own part, we should much prefer the latter alternative. The Prussian or Belgian system of peasant proprietorship would much better serve our country than any project of reform which ever will be tried in this land. When each man knows that the field he tills is his own; that the sweat of his brow shall not be expended in vain, but that the outcome of the soil shall enrich no man but himself—then will his determination to work and toil increase, and bear abundant fruit. We do not expect that so sweeping a change can come all at once, but come it must, some day. In the meantime, an effort should be made to get the enormous rents imposed upon the farmers reduced. At present they are quite unable to afford the terrible drain put upon their resources. The question which we are discussing is a national, and by no means a party question. Before very long some most radical change must take place; but it can be effected the more easily by a thorough and complete agitation. Rents are enormously high, and even in the interest of land-owners, a lowering should take place. If it does not take place during the coming year, and as a voluntary offer from the landlords, we anticipate very serious and deplorable consequences."—[The Monitor.

The fact is stated that for the rarest editions of the Bible in all languages the Lenox Library in New York city is unsurpassed.

## SCIENTIFIC.

An intelligent writer on this subject thinks the use of stimulants to fortify the exhausted brain an unwise measure. The best possible thing, he says, for a man to do when he feels too weak to carry anything through is to go to bed and sleep as long as he can. This is the only recuperation of the brain power; because during sleep the brain is in a state of rest, in a condition to receive appropriate particles of nutriment from the blood, which take the place of those which were consumed by previous labor.

The Bavarian "Industrie und Gewerbe Blatt" says that Mr. Von Mallmann, of Paris, has recently taken out a patent for a new process of rendering any woven fabric impermeable to water without affecting its color or impeding the free passage of the air. The process consists in immersing the cloth in a bath composed of water, acetate of alumina, and Iceland moss. The latter article is first boiled in the water and the acetate of alumina afterward added. The fabric is allowed to remain in the solution two or three hours and then taken out and dried.

For those who have written for information as to the best means of ridding their houses of cockroaches, we may state that equal parts of powdered borax, Persian insect powder, and powdered colcoynth, well mixed together, and thrown about such spots as are infested with those troublesome insects, will prove an effectual means of getting rid of the scourge. This powder, in all cases where its use has been persistent, has by long experience been found an infallible remedy.

A new method of planting telegraph poles has been introduced in Pennsylvania. The ground is staked off at a distance of 200 feet apart; a man starts off with cartridges of "electric powder," and with a crowbar in his hand. The bar is driven four or five feet into the ground, a cartridge with a lighted fuse is dropped into the hole, and the man proceeds to the next stake, but before he reaches it the cartridge has exploded, making a cavity as big as a flour barrel in the ground, and a gang of men who follow plant a telegraph pole in the spot. In this way four men will set up 100 to 150 poles per day, and at a cost two thirds less than by the old way.

Dr. Brnton, in the "Contemporary Review," remarks that there are two nerves, known as the "fifth pair," which are distributed to the skin of the head and to the mucous membrane of the eyes, nose, and mouth. These nerves are closely connected with the heart and vessels, and by stimulating their branches the circulation may be greatly influenced, as in the case of fainting. It is a curious fact that people of all nations are accustomed, when in any difficulty, to stimulate one or another branch of the fifth nerve, and quicken their mental process. Thus, some persons when puzzled, scratch their heads; others rub their foreheads; and others stroke or pull their beards; thus stimulating the occipital, frontal, or mental branches of these nerves.

Dr. Wachsmuth, of Berlin, has suggested the use of turpentine vapor as a preventive of those accidents which frequently occur in the administration of chloroform to produce anesthesia. He says that it is well known to every physician that death often takes place suddenly from the vapor of chloroform, in spite of the greatest care and the use of every precaution before and during its administration. The operator, even when assisted by three or four of his colleagues, may see his patients die before him. There is, he states, a very easy and simple remedy for preventing the occurrence of such a serious accident. It consists in the addition of one part of rectified oil of turpentine to five parts of chloroform. The oil of turpentine in vapor appears to exert a stimulating or life-giving effect on the lungs, and protects these organs from passing into that paralyzed state which seems to be produced by chloroform-narcosis.

Dr. Wachsmuth, while lying on a sick bed, accidentally breathed the vapor of turpentine, and he experienced from this a strongly refreshing feeling. This fact induced him to try the plan of adding oil of turpentine to chloroform when the latter was used for anesthetic purposes. The beneficial results surpassed his expectation.—[London Med. Record.

## THIERS'S SELF-SATISFACTION.

The German diplomatists who accompanied the army which invested Paris were much amused with the French statesman M. Thiers. He visited them on several occasions to arrange for an armistice, and they found him charming in conversation, but full of vanity and self-satisfaction.

On one occasion Thiers met a French peasant of the better class, and asked him if he wished for peace.

"Yes, indeed, very much," replied the peasant.

"Do you know who I am?"

"No."

"Well, I am Monsieur Thiers. Do you not know about me?"

"No."

Just then a neighbor coming up to the peasant, asked, "Who might Monsieur Thiers be?"

"He may be one of those from the Chamber," replied the neighbor, referring to the National Assembly.

"Thiers was so vexed that the Frenchmen knew no more than that about their great statesman, that he could not conceal his chagrin from his German companion.

"A very clever and amusing man, but as soft as a baby," was the complimentary comment which the German made on the great Frenchman.



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# Sunday-School Lesson.

PREPARED BY REV. WM. ALEXANDER, D.D.

## LESSON IX.

For Sunday, June 1st, 1879—Ezek. xxvi: 1-14.

### Prophecy against Tyre.

Golden Text—Matthew xxiv: 35.

**Introductory.**—The name Ezekiel, in Hebrew, means, "God strengtheneth." The prophet who is known by this name was the son of a priest named Buzi. The date and place of Ezekiel's birth are unknown. In his youth he was carried away captive by Nebuchadnezzar, and located, with others of the exiles, on the river Chebar, in northern Mesopotamia. Five years after this, he began his ministry as a prophet, which he continued to exercise for about twenty-two years. In the vigor of his imagination, and the strange, weird imagery of his style, he has been thought to resemble the Greek tragic poet, Eschylus. From his own book we learn that he lived in a house of his own, was married, and lost his wife in the ninth year of his exile. Of the rest of his life nothing is known.

The chapter before us is a prophecy against Tyre. The sin of Tyre, (vs. 1, 2) and her coming doom, (vs. 3-6) have been related. The lesson (vs. 7-14) describes the human instrumentality by which the judgment is to be executed.

### NOTES ON THE LESSON.

(V. 7) *Tyrrus*—Tyre, the chief city of ancient Phœnicia, located on the sea coast, partly on the mainland and partly on an island near by. It was one of the earliest, if not the earliest, of commercial cities in the world, and was one of the most famous and important cities of ancient times. Some of her earlier kings, like Hiram, the contemporary of Solomon, had maintained friendly relations with Jerusalem, on account of the profitable trade carried on with the capital of Judea. But in the reign of Solomon, Jerusalem herself became a great emporium of the inland trade not only of Egypt and Assyria, but also of India and the far East, a large part of which was thus diverted from Tyre. Consequently, a feeling of jealousy, and even of bitterness, had sprung up between them; so that Tyre rejoiced over the destruction of her ancient ally and rival, saying: "I shall be replenished, now she is laid low"—that is, that the trade of Jerusalem would now be turned into her own markets. But her exultation was as ill-timed as it was ungenerous; for the prophet shows that a similar destruction was even then impending over Tyre herself. *Nebuchadnezzar*—The same as Nebuchadnezzar the great Babylonian king, so often mentioned in the Scriptures as a military chief and conqueror. *A King of kings*—Who has kings as his vassals. (See Dan. ii: 37.)

*From the north*—Babylon was east and a little south of Tyre; but the conqueror, in order to avoid the intervening desert, would follow the valley of the Euphrates in a north-west direction, then cross over in the region of Damascus, enter from the north the narrow valley between the Lebanon and Anti-Lebanon, and follow the river Leontes down to the sea, a little to the north of Tyre, so that he would be seen by the inhabitants coming literally from the north. *With chariots, etc.*—All the forces here mentioned are land forces, horses and foot, with all the machinery of ancient war. He seems not to have had any naval forces, which might have been of great service; for Tyre, owing to its partly insular position, was a hard city to take by land. Being open to the sea, and therefore able to procure supplies from that quarter, it stood a siege of thirteen years. A single war steamer of modern construction would have forced it to surrender in a week, and therefore would have been of more account than Nebuchadnezzar's whole army. Even such war vessels as were in use at that time might have blockaded the city, and thus shortened the siege.

(V. 8) *Thy daughters in the field*—The neighboring towns and suburban villages on the Tyrian plain. *Make a fort against thee*—A tower overlooking the walls, from which missiles could be thrown into the city, or at its defenders on the wall. *Cast a mount against thee*—An elevation, or causeway, on which the engines could be brought up to operate against the walls. *Lift up the buckler against thee*—The "testudo," which was formed of serried bucklers, underneath which the warriors approached and discharged their missiles. The javelin, a short spear, was thrown with the hand, stones with slings, and arrows with bows.

(V. 9) *Engines of war against thy walls*—The phrase means, literally, that which strikes forward—a graphic description of the battering-ram, a machine upon wheels, with a long beam, armed at the end with a ram's head, made of iron, projecting in front. It was worked by the men inside, on a principle similar to that on which a hand-car is run on a railway. In other cases the machine was stationary, and then the ram was operated by being swung from the center by men working under cover. *With his axes*—Rather, "his swords." The walls being breached by the engines, the soldiers rush in with their swords to slay the defenders.

(V. 10) After the breach has been made, not only foot soldiers, but horsemen and chariots of war go thundering into the city, so that not only the shattered walls, but even the solid earth, seems to tremble beneath their tread.

(V. 11) *Thy strong garrisons*—Literally, the pillars of thy strength. Some suppose the reference to be to the two celebrated pillars dedicated to the Tyrian Hercules, in whom the people trusted for protection; others, with more probability, take it as referring to

the multitude and strength of the pillars of Tyre, a view which is confirmed by the ruins of the ancient city. Bishop Wordsworth says (Commentary on Ezek.): "The number of granite columns that lie in the sea, particularly in the north of the island, is surprising. \* \* they are thickly spread over the bottom of the sea on every side." And Canon Tristram, in his "Land of Israel," p. 49, says: "For half a mile from the shore the sea flows to the depth of a foot or two over flat rocks covered by one mass of prostrate columns." These were not thrown down by Nebuchadnezzar, by whom the city was razed to the ground; but they prove that even in his day Tyre must have been a city of columns and temples, which were eventually thrown down.

(V. 12) *And they*—observe the change, they, not he—Nebuchadnezzar. He was the first in the series, and gave it a blow from which it never entirely recovered; but the prophetic vision goes on to further ruin and still greater devastation by other and subsequent conquerors. Two centuries and a half later, in B. C. 332, after an obstinate resistance, the city was taken, and nearly destroyed by Alexander, who inflicted a still harder blow at her prosperity by founding Alexandria, in Egypt, which formed new channels for trade, and diverted from Tyre the larger part of her commerce. Still the city was rebuilt, and in the time of Jerome, in the fifth century of our era, it was again populous and wealthy, so much so that the learned Father began to think there was a mistake in the prophecy. But, as many another man has been, he was too hasty in his conclusion. The end was not yet. In A. D. 638, it was taken by Khalif Omar and his successors, under whom it enjoyed a moderate degree of prosperity for several centuries. But finally, in A. D. 1291, the Sultan of Egypt took possession of the city, and its inhabitants, who had become Christian, having abandoned it without a struggle; whereupon the Saracens laid it in ruins, refused to let its inhabitants return, and it has therefore never been rebuilt.

*In the midst of the water*—Precisely what Alexander did. After its capture by Nebuchadnezzar, the principal city had been transferred from the mainland to the island, as the more impregnable position. She deemed herself unapproachable by land. But the genius of Alexander overcame the difficulty. With the ruins of old Tyre, and other materials at hand, he constructed a causeway to the New City, on the island. Along this he moved up his engines, breached the walls, took the city by storm, and in revenge for the vexation and the delay it had caused him, he demolished the city and threw it into the sea.

(V. 13) *Thy songs to cease*—This has been done. Desolation and silence reign where once was heard the noise of industry, and revelry, and enjoyment.

(V. 14) *Like the top of a rock*—From which the soil has been removed. In her final destruction even the soil was scraped off and thrown into the sea. *A place to spread nets upon*—The fish in the Tyrian waters were and are still very fine and abundant. All that is now to be seen on this island once covered with the proud, wealthy, and wicked city of Tyre, are the huts of a few fishermen and their nets drying on the rocks. *Thou shalt be built no more*—Since its final destruction by the Saracens no effort has been made to rebuild it. The commerce of the world flows through other channels, and the doom of Tyre is sealed.

Modern travellers describe the present state of the ancient site as one of utter desolation. Even M. Kenan says ("Mission de Phœnicie," pp. 529, 530.) "No great city which has played so important a part for centuries has left fewer traces than Tyre. Ezekiel was a true prophet when he said of Tyre, 'They shall seek for thee, and thou shalt be no more.' (Ezek. xxvi: 21) A traveller who was not informed of its existence might pass along the whole coast without being aware that he was close to an ancient city."

### PRACTICAL SUGGESTIONS.

1. No city or nation is so secure as to be beyond the reach of God's judgments.
2. God's threatenings of judgment will be as surely fulfilled as his promises of mercy.
3. Let us not trust in uncertain riches, but seek the durable riches of righteousness.

### HABITS OF ORDER.

The famous Dr. Emmons, of Franklin, Mass., was a model of neatness in person, and of order in his study. One of his students tells a characteristic story. He had come to live with the doctor, and was sitting in the study. A brand fell upon the hearth. "Wood was then burned in an open fireplace." As the young man, and a pupil, I arose and put the brand in its place, but put the tongs on the left of the jamb. The doctor instantly removed the tongs to the right of the jamb. In a few minutes more, the fire fell down a second time.

"I rectified the matter, and put the tongs again on the left of the fireplace. The doctor arose again and put them on the right. A brand fell the third time. As the doctor's movements had appeared to me somewhat singular, I determined to find out what they meant. Having adjusted the brands, I placed the tongs, designedly, along with the shovel, at my left.

"My teacher then arose, and having corrected my third error, looked significantly in my face and said,—

"My young friend, as you are going to stay with me, I wish to tell you now that I keep my shovel at the left of my fire, and my tongs on the right."

The pupil never forgot his lesson.

## SOMETHING FOR EVERYBODY.

The United Presbyterians give an average of 78 cents per member to Foreign Missions.

A Belgian physician attributes color-blindness to the excessive use of tobacco. A statue of William Tyndale, the Bible translator, is to be erected on the Thames Embankment, London.

Mr. Spurgeon preached in his Metropolitan Tabernacle on Easter Sunday, for the first time since Christmas.

The Greek Archbishop of Cyprus permits an agent of the British and Foreign Bible Society to sell the Scriptures there.

Mr. Henry M. Stanley has arrived at Zanzibar, to act as guide and interpreter to the Belgian Exploring Expedition to Central Africa.

Pittsburg is trying to have quiet Sabbaths, and through the determination of the Mayor, seconded by the police, is succeeding as never before.

It is said that the American Colonization Society has applications from parties representing 500,000 colored persons for transportation to Africa.

But three students attend Prof. Schenkel's rationalistic lectures against the Ten Commandments at Heidelberg, while the rooms of the Evangelical lectures are crowded.

Meissonier, the great French painter, when asked why he did not keep some of his own pictures, replied that he could not afford to indulge in such a high-priced luxury!

No less than 13,000 persons have died from hunger at Mogador, Morocco, and the famine still continues; thousands more are starving, and animals of all kinds have perished.

A fine new organ was opened in the Glasgow Cathedral on Easter Sunday. It was the first used in that building of the Scotch Established Church since the days of the Reformation.

A new room for Christian services has been opened at St. Ouen, a suburb of Paris, chiefly inhabited by French workmen and their families. The true gospel is the best antidote to Communism.

Mrs. Daniel P. Stone, of Malden, Mass., has given \$60,000 to Fiske University at Nashville, \$50,000 to Atlanta University, \$25,000 to Straight University at New Orleans, and \$15,000 to Talladega University in Alabama.

Rev. Titus Coan, the veteran missionary to the Sandwich Islands, in a letter to the "Missionary Herald," says: "I once thought I should never live to see all our natives shod with leather shoes; but many of the men wear \$14 to \$17 boots, with other articles corresponding, and all are comfortably shod and clothed in foreign fabrics."

Signor Costanzi, the proprietor of two of the largest hotels in Rome, while excavating for the foundations of a new theater, discovered an ancient street eighteen feet wide, and a noble private palace with rows of columns forming its peristyle, pavements inlaid with the rarest marbles, beautiful frescoes, statues, and other works of art.

## STORY OF A PENITENT THIEF.

To spend his last days in labor for the good of men is the least atonement a reformed criminal can make for the evil he has done them. The negro Peters who, by his good use of books allowed him during fifteen years' confinement in Rhode Island State Prison, acquired a liberal education, and went a teacher to Liberia when he was released, is one of the few examples of convicts paying back to society a part of what their crimes have cost.

Another remarkable case is that of an English thief, a confirmed evil-doer, who from his infancy had been trained to nothing better than picking pockets and locks. His father was a "professional," a beast of prey to the community, like all his class, and the son was an apt pupil.

But while yet a youth, he was arrested and sent to prison. There for the first time he listened to Christian preaching, and his soul awoke to something better than a malefactor's destiny. He opened his heart to the teachings of religion, and the result was that he was changed through and through, purified and saved.

During his term in prison he was also taught a useful trade, and when his sentence expired he was able to work at this, and devote his leisure hours to study.

Ministers and benevolent men aided and encouraged him, and he made rapid progress, especially in the languages. He gained admittance to a seminary, and among the new acquaintances there who were noble enough to ignore his past record, one earnest Christian student became his intimate friend.

The two studied together, counseled and prayed together, and finally resolved to begin their life-work together. When their seminary course was finished, the young ex-convict and his friend set sail from England to go as preachers of Christ where no preacher of Christ had ever been heard.

They landed in India, and penetrating boldly into the interior, located among the wild Santhals. Courage and rare devotion, and a hearty love of primitive Gospel work, conquered all difficulties, and heathen souls were won from dumb idols to the worship of the true God.

After eight years of labor among the Santhals the result is thirty churches, forty schools, two training-schools, two thousand and one hundred communicants, a Christian population of six thousand, and a grammar and dictionary of the Santhal language.

Surely that "penitent thief" has brought forth works meet for repentance.—[Youth's Companion.

## THE GENUINE DR. C. McLANE'S WORM SPECIFIC OR VERMIFUGE.

### SYMPTOMS OF WORMS.

THE countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semicircle runs along the lower eyelid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach, at others, entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy, not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hiccup; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, &c.

Whenever the above symptoms are found to exist, DR. C. McLANE'S VERMIFUGE will certainly effect a cure.

IT DOES NOT CONTAIN MERCURY in any form; it is an innocent preparation, not capable of doing the slightest injury to the most tender infant.

The genuine DR. McLANE'S VERMIFUGE bears the signatures of C. McLANE and FLEMING BROS. on the wrapper.

## DR. C. McLANE'S LIVER PILLS

are not recommended as a remedy "for all the ills that flesh is heir to," but in affections of the liver, and in all Bilious Complaints, Dyspepsia and Sick Headache, or diseases of that character, they stand without a rival.

### AGUE AND FEVER.

No better cathartic can be used preparatory to, or after taking Quinine. As a simple purgative they are unequalled.

### BEWARE OF IMITATIONS.

The genuine are never sugar coated. Each box has a red wax seal on the lid, with the impression DR. McLANE'S LIVER PILLS.

Each wrapper bears the signatures of C. McLANE and FLEMING BROS.

Insist upon having the genuine DR. C. McLANE'S LIVER PILLS, prepared by Fleming Bros., of Pittsburgh, Pa., the market being full of imitations of the name *McLane*, spelled differently but same pronunciation.



It purifies the blood, strengthens the nervous system, improves digestion, regulates the secretions, gradually but surely bringing about a complete restoration to health. It is suitable for all ages and both sexes.

## DR. HENRY'S SARSAPARILLA.

This popular and truly valuable medicine continues to effect the most astonishing cures; and if the statements of good citizens are entitled to credit, it is worthy the attention of every rheumatic, and a fair trial by all who are troubled with any disease of the blood.

## DR. HENRY'S SARSAPARILLA.

Is endorsed by our leading physicians as the safest and best Blood Purifier ever before the public.

For Sale by all Medicine Dealers.



ARE the perfectly pure and highly concentrated extracts from FRESH FRUITS, prepared with great care.

Lemon, Vanilla, Rose, Almond, Pineapple, Peach, Orange, Raspberry, Nutmeg, Cinnamon, Strawberry, Cloves

For flavoring ICE CREAMS, CUSTARDS, BLANC MANGE, JELLIES, PILLS, SAUCES, GRAVIES, etc., are used and endorsed by the most popular Hotels, skillful Caterers and Confectioners, and are extensively sold by Druggists, good Grocery Dealers and Storekeepers throughout California and Oregon. We respectfully ask you to prove, by trial and comparison, their general excellence, and their superiority over those unhealthy kinds which parade their cheapness as the most important point to be considered.

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Is our only safeguard, and our only hope!

It causes the liver to strain all impurities from the blood and to have it returned again in a pure state, then we should have no reason to complain; our health would be good because the liver is properly regulated. For if there is anything beautiful in this life, it is in that family circle, where the arrow of sickness has not yet pierced its happiness; it is the grand center around which revolves all that is lovely and desirable in this world; where family affections meet and entwine, and all hearts most valiantly and delight. It can be done by DR. WOOD'S REGULATOR. Jan 3/8

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or whom life it may concern, wholly or partly, Friend or Foe, doth make Affirmance on this Honorable

against Fire, and all Dangers of Fire; moreover against all Damage which on Account of Fire may happen either by Tempest, Fire, Wind, own Fire, Negligence and Fault of own Servants, or of Neighbour, whether those nearest or furthest off, all external Accidents and Misfortunes; thought of and not thought of, in what Manner forever the damage by Fire might happen; in the space of one year commencing

on the eighth day of February 1878 and ending on the eighth day of February 1879, both inclusive of the last day (specially and voluntarily the said

House at the Sum Insured And the Affured, or whom it may concern, in case of Damage, or Hurt, shall need to give no Proof nor Account of the value; but the producing this Policy shall suffice. And in case it should happen that the said House, or any part thereof, should be damaged, or destroyed, or burnt, or suffer Damage, of any kind, that Account, we do hereby promise punctually to pay and satisfy, within the space of three Months after the Fire shall have happened, due Notice having been given to us, and no Deduction to be made from the Sum assured, except Two and an Half per Cent. provided said Loss amounts to Five per Cent. under which no Loss or Damage will be paid. And in case of a partial Loss, all that shall be found to be saved and preserved; shall be deducted, after the Deduction of the Charges paid for the saving and preserving, and concerning which the Affured shall be believed on his Oath, without our alleging anything against it. And so we the Affured are contented, and bind Ourselves and Goods present and to come, renouncing all Cavils and Exceptions contrary to these Presents, for the true Performance of the Premises, the Consideration due to us for this Assurance by the Affured, at and after the Rate

Reciprocally submitting all Differences to two Persons, One to be chosen by the Affured out of Three to be named by the Affured, the other by the Affured or Affureds, out of Three to be named by the Affured, who shall have full Power to adjust the same; but in case they cannot agree, then such two Persons shall choose a Third, and any two of them agreeing shall be obligatory to both Parties.

IN WITNESS WHEREOF, We the Affured have subscribed our Names and Sums assured in Hartford on the 8th Day of February One Thousand Seven Hundred and Ninetyfour

Wm. Smiley Esq. of Hartford Geo. L. Chase, President. J. D. Browne, Secretary.

PACIFIC DEPARTMENT—SAN FRANCISCO.

A. P. FLINT, MANAGER.

GEO. L. CHASE, President. J. D. BROWNE, Secretary.



# The Pacific.

SAN FRANCISCO:

WEDNESDAY MORNING, MAY 21, 1879.

Subscriptions for THE PACIFIC may be left at the store of W. M. Seabury, 869 Market street, and at the store of E. P. Sanford, Oakland.

The Pacific Theological Seminary held its anniversary exercises last Thursday evening, in the First Congregational Church, of Oakland. The evening was fine. The attendance was cheerfully large. The three addresses from the graduating class were excellent, and were enthusiastically received. The orator, Rev. M. Post, was interesting, instructive, stirring, and eloquent. And the other parts were suitable, and made their impression. It is generally said that the Seminary has never had a better anniversary, which is doubtless true. We are desired by the Faculty and Trustees to express their thanks to the First Church and Society of Oakland for the use of their beautiful house, and to the people of that city, and this, for their large attendance, their sympathy, and their hearty appreciation.

The May storm of last Saturday and Sunday may have taken some by surprise. It was twenty-eight years ago that the early Californians had such a surprise. The winter of 1850-51 was the driest known to the experience of Americans on this coast. The only rainy Sunday for eighteen months the Baptist minister of Sacramento said, was that of May, 18, 1851, which we distinctly remember. We have observed ever since, that there is a rain, or a shower, or an approach to a shower, each year, not far from the 17th of May. This year, for about the third time in thirty years, it has been a regular storm of wind and rain, without much violence, doing some harm to hay in the field, but to nothing else, and greatly refreshing all late crops. Let no one think that the seasons are changing their characteristics, therefore, but that they are rather circling into themselves as they go their rounds. Nor let it be supposed that this rain storm is the first meteorological result of the adoption of the "poor men's" constitution on the 7th of the month; though that constitution is regarded by some as rather a watery affair.

We have now a constitution, soon to be in force, which was intended to "cinch" great corporations and rich men. The saloon-keepers, if not the richest men in the land, are among the men who receive a great deal of money. Perhaps they will bear some "cinching." In these piping times of temperance there should be engendered zeal enough, and stimulated spirit enough to attempt some repression where there is no success in the endeavor after voluntary reform. Would it not be well to send that among the first questions to the Court of Appeals, whether the New Constitution does authorize such township enactments as the local option law? As the provisions of the New Constitution are to be construed as "mandatory and prohibitory," it were singular if no prohibitory liquor law could be upheld by it.

In Afghanistan the war is coming to an end. The councils of the Ameer have been so distracted, and the peoples have been so divided in sympathy and interest, that no formidable force could be raised in opposition to the English; and so there has been, or is about to be, a formal submission of Yakob Khan to the British leader, and he will be saluted with all the honors. Just how much the English will gain by the war is not known; but such a people are not commonly underpaid. The British will, of course, remain in possession of Khyber pass, and perhaps of other passes. In Zulu-land the end is not yet; but some of the chiefs are submitting, and Cetewayo cannot hold out long, unless sustained by all the native tribes. He has shown a savage skill and power, as a warrior, and may some time receive his retribution. Probably he will be just so cunning as to submit when he sees that his fall is inevitable, and, like some bankrupts, make something by failing.

Another step in advance, in dealing with the problem of polygamy in Utah, has been taken. Miles, who, not many months ago, married two different young women, one soon after the other, was betrayed by one of them, who supposed she was to be first wife, and found herself second. He has recently been convicted of the crime charged. One of the papers says:

"The verdict was received with applause, and United States Attorney Van Zile was warmly congratulated for the able manner in which he conducted the case. Miss Owen was present, and received the announcement of 'Guilty' with great pleasure, remarking to a reporter that she hoped the sentence would be hard labor for life. The prospects for a new trial are extremely doubtful, but an appeal will be taken. The case is so clear that no one doubts the result."

Of course, this man may escape punishment by one means or another, but it is something to have empanelled a jury in that territory that would convict a man at all. And it is something to have given out the understanding that other polygamists are in danger whose crime is recent.

D. H. Wells, one of the Mormon magistrates, was before the Court as a witness, but refused to answer certain questions put to him concerning the secrets of what is known as the Endowment House. Thereupon he was committed to prison for contempt of court. At the close of the trial he was released from his incarceration, and was treated to an ovation by the Mormons, who came from far and near to make a sort of hero of him. It is said:

"There were 7,000 men, women and children in line, on foot, on horseback, and in wagons, while the sidewalks were crowded with spectators. The American flag was plentifully sandwiched between the banners covered with treasonable mottoes—a humiliating sight to Americans who had fought and bled for their country. It was a motley crowd, composed mostly of foreigners, many of them unaccustomed, and none of them Americanized."

Treason and polygamy are rightly enough yoked together, and will some day get their dues. Possibly we have been too patient with this Mormon crime; but a little more patience will be needed, and then, we trust, the end will come.

"George Eliot's overwhelming grief at the death of her husband is reported to have so aggravated an incurable internal malady that her health is hopelessly shattered." This paragraph we find floating in the papers. The statement may or may not be true in fact; but it is very likely to be true. George Eliot is an ardent believer in the philosophy of her late husband, Lewes, which is one phase of what is known as "Positivism"; a philosophy which treats only of things this side of the grave, and refuses utterly to speculate even about a hereafter, or what may happen when "we have shuffled off this mortal coil." Of course, this is practically a philosophy of despair. It sees no real life beyond, no reunion of hearts. The grave ends all. And when a loved one dies, the agony and grief of the survivor have nothing moral or spiritual to assuage them. This world becomes as cold and dark as the grave itself. One might as well not live. Existence is a burden too heavy to be borne. More to be pitied than blamed are all such philosophers, no doubt; but we do well to avoid such teachers and to warn the world against them, and to show all people a better way. Christ is the way.

## A Brief Reply.

The "Christian Advocate," of this city, published the following paragraph a month ago. But for an oversight, we should have noticed it sooner.

"The 'Congregationalist' says: 'In this country it has always been understood that what constitutes Congregationalism is the organization together by a bond of fellowship of a great number of individual Churches, which otherwise would be independent, precisely as society is composed of individual units. \* \* \* Moreover, the bond of fellowship involves a certain common doctrine mutually held, the holding of which is the condition of the affiliation.' Last week 'The Bay Association' met in this city. There were literary and religious exercises as usual. An item of business transacted by the body troubles us—a license to preach was granted to an applicant! How this could be done in accordance with Congregational polity is beyond our comprehension. 'A bond of fellowship' does not imply a connectional principle. It does not matter, of course, if we do fail to understand the system—still, we have a desire to do so. Dr. Bacon, the 'Congregationalist,' 'Independent' and THE PACIFIC ought to be able to settle the question. Who is authority, and whence comes the light?"

The "Advocate" does us too much honor in supposing that we are able to settle every question pertaining to what is called "Congregationalism" to the satisfaction of all who favor it and all who do not—for the reason that even its friends are not all of them in perfect accord; some holding to the idea of a really organic unity, and others to a unity of resemblance in faith and polity. Ours is the theory of resemblance, of a general sort, and not carried into all kinds of detail. And the Congregational denomination, so far as it is a denomina-

tion, consists of all such Christian Churches, of a like evangelical faith and free polity, as desire, in any way, to be recognized as in fellowship with one another. There can be a circle of churches within a circle, because there can be a warmer, closer fellowship among some churches than exists between these churches and others. But the inner circle cannot arrogate to itself the exclusive right to use the common name, unless it be in some emphatic sense. Thus, in some states there are churches in consociation, churches in conference, and churches that belong neither to conference nor consociation; and these are all Congregational churches, of a like evangelical faith and free polity, and desirous of being recognized, in a general way, as in fellowship with one another. Of course, a church may so conduct itself or transform itself as to forfeit all claim to any sort of fellowship, and so place itself outside of the outer circle, even. And a church may be of such a spirit as to wish no fellowship with any other church, and having so declared itself, is a strictly independent church, and not with the denomination. As to the matter of giving a license to preach; that is merely a custom. It is a voluntary thing. Any church, any circle of church members, any circle of ministers, may examine a brother, and may "approve him"—that is, may recommend him to the churches as a fit person to try his gifts as a preacher among the churches. The commendation is obligatory on nobody. It carries just as much weight as there may be in the views of the circle of brethren who issued the recommendation. A license to preach simply means that a circle of Christian brethren wish that the churches give a new brother a hearing as one who seems likely to be useful in the ministry. There is nothing "functional" or "ecclesiastical" about the proceeding. It is only a convenient way of doing sacred business. It may be done in different ways in the various sections of the country.

## Dr. Eliot's Testimony.

Dr. Wm. G. Eliot, of St. Louis, is a minister of religion, who has deserved well the esteem in which he is so generally held. His efforts for education in connection with Washington University, and the success with which he has won the victory repeatedly over the advocates of licensed vice, entitle him to the prayer of good men.

Dr. Eliot has been a Unitarian pastor for many years. We have been greatly interested in the letters which he has written within a few weeks to the "Christian Register." He refers to various indications which have come to his notice that many who bear the Unitarian name studiously omit, if not ignore, statements which assert or even imply faith in the historical Christ. He alludes to a recent editorial on Easter week appearing in the "Register" itself, in which the Resurrection is noticeably designated as the "Reappearance," and it is distinctly affirmed that the historical verity of the gospels is not essential to a real, spiritual profit in reading them. It is implied, that the questions of historical truth or falsehood do not seriously affect real Christianity.

Dr. Eliot queries whether this is really the direction which Unitarian thought is taking. He values this body of churches for the oasis of intellectual freedom on which they stand. But "it would be impossible," he says, "to express the degree of his dissent from such a conclusion" as would make the question of the historical Christ immaterial. In his own opinion, he says: "I agree quite as nearly with many of the orthodox and broad church Episcopalians as with the average Unitarian believer; much more nearly than with many of those who, of late, claim the most frequent hearing."

The following paragraphs, which occur in this kindly letter, are well worth repeating:

"In the foreground and at the center of every great work for the cause of suffering humanity, or for the advancement of true civilization, we must plant the cross of Jesus Christ. 'If I be lifted up, I will draw all men unto me.' With that attraction there is no limit to human endeavor and attainment. Without it, the majority of men and women fall back into the commonplaces of worldly ambition and self-service, in which no great work can be thought of or done. If by reason of restored health, I could return to the pulpit—the highest vocation, as I believe, to which any man can be called—I feel that I should preach Jesus Christ and him crucified more earnestly than ever I did before."

"Jesus Christ can do without us; we

cannot do without him. The more closely we hold to him the stronger we are, both to do and suffer all the will of God. The more we separate ourselves from him, as the living Christ, the weaker we become in the resistance of temptation, in the self-consecrating works of goodness, in our hopes of immortal life. Human nature needs the support of personal love and allegiance. The Christian Church can rest on no other foundation than that which is already laid, which is Jesus Christ."

We regret that the response of the editor at Boston is not more reassuring, for he is among those "who regard Christianity as another name for natural and absolute religion, older than Jesus, but taking its name from him because he has vitalized it with his blood and illumined it with his spirit." So, only in perhaps lesser degrees, it may be claimed concerning all good men who have suffered and lived for the truth. Surely, the Christ of the gospels makes a claim which is different in kind from that which any of his disciples could presume to assert.

## How He Was Led to It.

Rev. Dr. Palmer, of New Orleans, is very widely known as a Southern preacher of marked power in the pulpit and of great influence in public affairs. The papers are calling attention to the fact that his father, the Rev. Edward Palmer, is still in the ministry, although now 90 years old. In the recent life of Jonas King, we find an interesting letter from him, which shows the power of a suggestion and its far-reaching influence. Jonas King was employed in 1819-20 as a city missionary in Charleston, S. C. Mr. Edward Palmer was then teaching an academy there, but was often invited to give public addresses. At the close of one of these addresses, Mr. King accompanied him home, and said to him: "Have you ever thought of the ministry yourself?" "To which," says Mr. Palmer, "I promptly replied: 'Look, dear sir, at a fond wife and four lovely children, whom I am bound by every tender and loving tie to support, and then see whether such a question can be asked.' " Mr. King rejoined: "If the Lord shall call, he will open the way," and begged him to consider the subject prayerfully. He did consider it, went to Andover Seminary for three years, and has labored in South Carolina fifty-four years! Instrumentally, therefore, Dr. King ushered me into the ministry; and thus, perhaps, through me, my two sons, laboring in New Orleans and Mobile."

It deserves to be added, that the Palmers were of pure New England stock, and that the brother of the principal of the academy referred to was then the pastor of the Circular Congregational Church in Charleston.

## "The Pacific" in Oregon and Washington Territory.

At the last annual meeting of the General Association of Congregational churches in Oregon and Washington Territory, Revs. J. F. Ellis, J. A. Cruzan and P. S. Knight were appointed a Committee on Church Paper. The publishers of THE PACIFIC have had a very pleasant correspondence with the committee, which has resulted in arrangements by which the Oregon and Washington Territory churches will be represented in the Board of Trustees and on the editorial staff. Rev. R. S. Stubbs, of Portland, better known as "Chaplain Stubbs," has already been appointed Associate Editor. He seems to be the unanimous choice of his brethren, and we may well expect a great many good things from his facile pen. The publishers of THE PACIFIC are not personally acquainted with Chaplain Stubbs, but they expect to know him; and the better they know him, the better they expect that both they and the readers of his wise, timely and well-considered editorials will want to know him.

Other brethren in Oregon and Washington Territory have also promised to favor us with frequent articles on practical subjects. News from these northern churches will now—not as formerly, for the want of it—be fully reported in the West Column.

A large increase in the circulation of THE PACIFIC is also expected in that great, grand state and territory. To show that the faithful and able committee mean business in that respect, we append a circular which they have just issued, hoping that in response many a \$2.50 will come to our hands, and many a "noble old PACIFIC" will go forth from our office to instruct, gladden and lead to Christ many happy readers. Every way, this new departure is ominous for good. Let us all work hard, and pray for God's blessing upon our labors.

## THE CIRCULAR.

To the Congregational church and pastor in ——. GREETING: The Committee on Church Paper, after some unavoidable delay, are happy to announce to you most satisfactory correspondence with the publishers of THE PACIFIC. The paper has passed into new management, and reduced its price to \$2.50 per year. Improvement in the paper is already manifest. Further improvement is to be made. On every point raised by the committee the publishers agree with us, and cordially promise improvement, in most respects immediately, in others, as fast as they can. In addition, they tender the churches of Oregon representation on the Board of Trustees and editorial staff.

To the work! The time now is auspicious for a thorough and vigorous canvass for subscribers. THE PACIFIC needs our support, and we need THE PACIFIC. Let the canvass in each congregation be a hand-to-hand effort, and not merely a few shots at long range from the pulpit. Only \$2.50 a year, in advance. As nearly as possible, let THE PACIFIC become a welcome weekly guest in every family in our congregations.

J. F. ELLIS, Seattle.  
J. A. CRUZAN, Portland.  
P. S. KNIGHT, Salem.  
Committee.  
May, 1879.

## Home Missionary Col.

CONDUCTED BY REV. J. H. WARREN, D.D.

OFFICE: No. 7 Montgomery Avenue—Room 23

## Abstract of an Abstract.

The American Home Missionary Society has employed in its work in thirty-four states and territories, during the year just closed, 946 ministers of the Gospel. These good men have supplied, in whole or in part, 2,126 congregations; and under their faithful labors 78 churches have been organized, and 47 have become self-supporting. Sixty-one churches report revivals. Over 5,200 have been added to the membership of the churches, 3,049 of whom united by profession, the rest by letter. Receipts, \$273,691.53; expenditures, \$260,330.29—leaving \$13,361.24 still due to missionaries for labor performed. In addition to these past dues, appropriations already made, and daily becoming due, amount to \$43,522.76—making the total of pledges \$50,999.33, toward redeeming which, and to apply on other appropriations, there is a balance in the treasury of \$13,401.59.

## COMPARATIVE RESULTS.

A survey of this year's work, as compared with that of the preceding, shows the inevitable results of that depression of the treasury which for most of the year embarrassed the plans of the Executive Committee and hampered movements in the field. The number of missionaries is fewer by fifty. This falling off is partly due to the less free use of the vacation work of students; yet the aggregate of ministerial labor is less by thirty-one years; the number of stations occupied is smaller by 113. Though some portions of the wide field have been richly blessed with the visitations of the Holy Spirit, yet the number of revivals, conversions, and additions to the churches is materially decreased; not so many churches have come to self-support; and fewer young men are reported as studying for the ministry.

Some of the material aspects of the work, however, show a brighter side. The contributions of the aided churches; their efforts to provide themselves with houses of worship free of debt, and with parsonages; and their undertaking a larger share of their ministers' support, are all most encouraging. Moreover, the receipts of the treasury—though less in the aggregate by \$10,754.56, owing to a decrease of \$17,902.75 from legacies—show an increase this year of \$7,107.84 in the gifts of living contributors over those of 1877-8, although in that year this class of receipts showed a gain of more than \$9,200 upon the year preceding. No sign could be more cheering than this steady increase in the gifts of living contributors, year after year, in times like these.

## CONCLUSION.

The Executive Committee cannot close this fifty-third annual report without expressing anew, in distinct and earnest terms, their profound conviction of the dependence of the Society upon the constant favor of God and of his people; and also their deep gratitude for the evidence of that favor which has attended the year in its progress and signally marked its close. It has not, indeed, been a year of such enlargement as some immediately before it; but in other lines the annals of the year have been brightened with memorable facts.

It will be remembered that, under the stimulus of increased receipts from both contributions and legacies, the scale of our operations had been steadily enlarging for successive years, until the aggregate amount of expenditure had come to exceed anything previously known in our history. At this moment came a sudden and sharp contraction, continued now for more than two years, in that class of receipts derived from legacies. Impossible to be foreseen, this was also something to which the Society could not instantly accommodate its work without ruinous sacrifice of sacred obligations. Debt ensued. While contributions from the churches and individuals were still maintained in full volume, that diminution of receipts from legacies was persistent. The debt steadily increased through most of 1877-8; and though somewhat reduced by great efforts toward the close of that

year, it was not extinguished, and the Society began the year 1878-9 more than \$15,000 in arrears, and went on in its work through more than eight months under the embarrassment of a continued diminution in legacies, a steadily growing debt, and the memory of an effort to extinguish the debt only partially successful the year before. For nearly two years devoted missionaries had been cheerfully submitting to exceeding privations and humbling mortification. Their Christian heroism was becoming illustrious, but their thoughts were troubled, and in danger of being withdrawn from their proper work.

The plan of apportionment, adopted one year ago, from which much financial relief was hopefully expected in its practical operation, had been heartily approved at the West, was working well, and larger contributions were elicited for its work. But still the debt went on increasing, and by the end of last December our unpaid and overdue obligations to those bearing our commission, mostly at the West, and largely on the frontier, was nearly \$40,000.

It was time for a change. Advantage was taken of the "Week of Prayer," and an appeal sent forth to the churches to close that solemn season of united supplication with such an offering as should remove the necessity of further retrenchment and enable the Society to proceed with its sublime work. The answer came, not in legacies, but in enlarged streams of living beneficence. Hearts that had been continuously praying for a week, "Thy kingdom come," were found baptized with a pentecostal readiness to make the sacrifices necessary to insure their desire; and the Society closes this year 1878-9, not only liberated from debt, but having a small balance in hand with which to begin the year now opening before it. The Executive Committee desire to emphasize these facts as a manifestation of the unswerving favor of God and his people toward the Society and the work in which it is engaged.

THE COMING YEAR.—At this point we turn toward the opening year, and thoughtfully ask, What shall its record be? Never before, it may be said, has the Society had its work better in hand, an abler corps of general and local missionaries, a more efficient system of superintendency, a warmer place in the hearts of the people, or a more complete provision in every respect for making a vigorous advance along the whole line. And never were the providential openings more conspicuous or imperative. There is not a State or Territory in the great valley, beyond the great river, lying upon the flanks and pavilioned in the fastnesses of great mountains, or held within the circle of the great seas, that is not calling upon us, through the myriad voices of a thronging, necessitous immigration, to send the man of God, to plant the Sunday-school, to found the church, to erect the sanctuary, to create the Christian family, to secure organization of society on foundations of pure morality for the generations to come. Were we in possession of resources tenfold those of our most prosperous year, they would be inadequate to the demands. We have not a Superintendent in the field, there is not an Executive Committee in any State at the west or south, that does not protest with yearning and pathetic appeal against that retrenchment which has been forced upon us. They point to the millions of fresh inhabitants accumulating in every decade, to the immense numbers attracted from foreign lands or from the older parts of this land by the newer fields or inexhaustible mining wealth; to the disturbed and revolutionary conditions of Europe on the one side, and the fearfully disastrous famines of China on the other, upheaving those ancient empires, and threatening to throw a new and larger deluge of unaccustomed and unchristianized populations upon our shores—and they ask us, in terms of sad reproach, whether this is a time for retrenchment in our great work?

What answer shall the Executive Committee make to this inquiry? We believe the Society would have us go forward. But we wait for its sign. We can do no more than administer what is given. Relieved from one debt, we have no disposition to incur another. But we hear the cry of dying men coming to us from every part of our great and broadening field—of men dying in their sins! We hear the earnest entreaty of many a devoted young man whom God has educated and endowed with his Spirit and touched with holy desire, saying, "Here am I, send me!" We see the Christian elements in our nation increasingly awakened, bestirring themselves with anxiety as to its impending doom; on every hand a rising tide of home missionary fervor, created by the facts around us, felt and feared by every thoughtful man; and we are constrained to take up and send forth that question among the churches: "Is this a time for retrenchment in our great work?" From the opening heavens above us we hear the answer: "Speak to my people, that they go forward!"

Vick's Monthly says that plants with white blossoms have a larger proportion of fragrant species than any others; next come red, then yellow and blue, and lastly orange and brown. The flowers of spring are white and highly fragrant; those of summer are red and yellow, and less fragrant; those of autumn and winter are darker, and with less perfume.

Monumental Park, in Cleveland, O., was lighted last week with the Brush electric light, its twelve electric candles giving a more effective illumination than that formerly given by 110 gas-burners. The cost for a year to the city will be \$100 less than for the gas.







## Young Folks.

## Boys Make Men.

When you see a ragged urchin  
Standing wistful in the street.  
With torn hat and kneeless trousers,  
Dirty face and bare red feet,  
Pass not by the child unheeding;  
Smile upon him. Mark me, when  
He's grown old he'll not forget it;  
For remember, boys make men.

Have you never seen a grand sire,  
With his eyes aglow with joy,  
Bring to mind some act of kindness—  
Something said to him, a boy?  
Or relate some slight or coldness  
With a brow all clouded, when  
He recalled some heart too thoughtless  
To remember boys make men.

Let us try to add some pleasure  
To the life of every boy;  
For each child needs tender interest  
In its sorrow and its joy.  
Call your boys home by its brightness;  
They avoid the household when  
It is cheerless with unkindness;  
For remember, boys make men.

## COUNTING ONE.

A lovely spring morning predicted a charming day, and the boys in the Durham street School unanimously agreed to spend the afternoon—it fortunately being Wednesday—in witnessing a baseball game on the park. Fred Hawthorne was one of the most interested and excited of the jolly anticipants, and he rushed home to dinner in high glee, hardly persuaded to wait for one o'clock to come, which hour always promptly brought his father.

"Apple dumplings to-day, Fred," said his mother, thinking to curb his impatience by suggesting his favorite pudding.

"Oh, I don't care for dumplings this noon! save mine for supper, please; I want to be first on the ground, the boys are going to bet on the colors."

"Well, but surely you had no thought of joining in that part of the game, my son?" now seriously spoke Mrs. Hawthorne.

Fred's fine face flushed as he hesitatingly replied: "No-o, not to bet, but I promised to count one on the blue; only the big boys are going to pay if they lose."

"What was your golden text last Sunday, Fred?" again the mother's voice anxiously inquired.

"Avoid every appearance of evil," was the prompt reply.

"Are you willing to count one with those who do wrong, my boy? and can you tell in what proportion you are less guilty than those who put down the money, or the difference between committing the sin and supporting and abetting it?"

This time no answer came, and Mrs. Hawthorne continued: "I am willing you should see an honest game, honestly, dear Fred, but my heart would turn tremblingly to the future should you count one among wrong doers. There is the dinner-bell and father; and without further words the two went soberly into the dining-room."

Fred's face wore a most unusual and unhappy expression as he took his seat at the table, but he was not long to be left with his own thoughts.

"Fred," said his sister Mollie, "do you know of any boy about thirteen years old who wants to help his sister in the garden this beautiful afternoon?"

"Boys are all going up to see the first baseball match of the season, I hear," interrupted Mr. Hawthorne, "so I am inclined to think, Miss Mollie, your coming boy will not be likely to put in an appearance this afternoon."

"Well, if he only would," said Mollie, "I know he would have my lasting gratitude, for this is the only afternoon I can have the help of Mrs. Jefferson's good Tony, and with the added assistance of my much-wanted boy we could do all I want in my garden in one afternoon. Say, Fred, must I give it up?"

And Mollie turned a most imploring face toward her brother.

"For all me," at last Fred blurted out, his twinge of conscience and shame at his unkind reply dyeing cheeks and forehead a scarlet.

Mollie said no more, and the meal was finished rather more silently than was wont. Fred was all unconscious that his sister had overheard his talk with his mother, so as soon as he had finished with his dinner he asked to be excused, and hurried out doors, where he found, as he expected, a number of his mates awaiting him.

"What makes you so grum?" asked one of the boys. "Guess the blues 'll beat."

And he was going to count one with the bettors! Numbered with the transgressors! Somehow Fred Hawthorne was very uneasy, and as he slowly wended his way to the park he was thinking how he could best get away from fulfilling his promise. "Avoid every appearance of evil"—these words almost escaped his lips.

"What are you mumbling?" asked another companion.

"I am going back to help Mollie and Tony, boys," replied Fred, quickly. "I shan't count one on either side. 'Tisn't the thing," and like a flash Fred turned from the astonished boys, and was soon back in the garden where Tony was just beginning to work.

Mollie saw the sturdy little figure as it opened the gate, and her heart gave a glad bound as she thought of the decision of her resolute brother, and of its influence, perhaps, on his whole future life; for she well knew how often just "counting one" was the first step in the down grade, a step most difficult to retrace, if ever done.

Mr. Hawthorne, as he passed his son on his way down town, placed his hand on his shoulder, and said in a low, earnest voice: "Best be on the safe side, my boy, and avoid all appearance of evil."

When the predictions of the lovely

morning had been fulfilled, and the afternoon was done, Mollie Hawthorne looked out upon her garden, seed-sown and spaded, all completed, thanks to skillful Tony and obliging Fred. The evening paper was thrown in the door just as the family sat down to tea. Mr. H. opened it, and glancing over the locals exclaimed:

"Here's something which will interest you, Fred," and read the following:

"A DISGRACEFUL AFFAIR.

"A disgraceful affair occurred on the park this afternoon, resulting finally in a rough-and-tumble fight among some of the older boys of the Durham street School. Some of the younger boys were drawn into the affray, and one of them, Eddie Draper, was quite seriously injured. It all arose from betting on the colors, the red gaining the day by a large majority of counts. The smaller boys were swindled out of their money, marbles, knives, and whatever available property they possessed. We can only hope that this, their first lesson in gambling, will prove their last, or they may go—where some of their mates are to-night—to spend a term of service behind iron bars."

Eddie Draper was the very boy who had said to Fred that afternoon, "Guess the blues 'll beat," and his count had lost him reputation and honor, while a severe wound upon his head might prove a serious affair.

There was seed sown that spring afternoon in more than one heart, and the harvesting would determine the wheat and the tares.

After supper was over, Mr. Hawthorne took from his pocket a package of tickets. "Fly round lively, now," he said, "we'll all go to the Thomas concert; the Jeffersons are not to be home, and they have sent us the tickets they were so fortunate to secure."

You may be sure they were not slow to obey such a bidding, and the evening closed in a most delightful and harmonious manner; Fred's heart, in particular, beating in grateful time to the inspiring strains of music. How sadly different would the night have been had he counted one with those whose footsteps that day had turned so far away from the path of truth and honesty!

As the brother and sister wended their way home under the bright sky, the new moon with her silver crescent attracted their attention.

"Fred," said Mollie, "bow seven times to the new moon the first time you see it, and before the month is out you will receive a present, but do not have too much faith in such an oracle."

And Fred in most energetic obedience bobbed his head the magical number of times.

The next day at school nothing was talked of but the sad occurrences of the preceding day.

"Guess you're glad you backed out of it, Fred," said one of the boys, as in a sober group they gathered round him.

"I'm glad I didn't count one with them," returned the lad.

"That's right, my boy," and the teacher's voice was full of feeling as he joined his pupils, and overheard the earnest remark. "Such a count would only multiply evils and dangers; never learn such an arithmetic as that."

May-day was as bright and warm as one could wish, and the holiday was improved by young and old. The Durham street Grammar School boys were invited to a kind of sugaring-off at their teacher's house in the evening.

The huge kettle of syrup was allowed to boil up and thicken, and was then, in genuine old-fashioned style, eaten with new, crisp, symmetrically twisted doughnuts. It was an evening full of sweetness, at all events, and every boy in the merry company carried away with him memories which would make him a better man when tempted to count on the wrong side. When Fred Hawthorne went to his own chamber that night, he found on his table a lovely wreath of May blossoms, to which were attached these words in Mollie's writing:

"Be thou faithful unto death, and I will give thee a crown of life."

Fred recalled his walk home under the light of the new moon, and the fragrant gift was a reminder of a precious truth, unfailing and eternal. Count one among the faithful overcomers, dear boys, and be numbered among the Lord's children.

ACTING GEORGE WASHINGTON.

A story of Capt. Knott, of the ship "Sandwich," is reported by a correspondent of the Boston "Journal." The captain thought he would play the part of little George Washington, but unfortunately, the captain's father did not play the part as the son expected. Capt. Knott said:

"My father was a fine mechanic, and kept his tools in splendid order. I, his oldest boy, was given to making boats, (as you might well know) and though he allowed me certain chisels and gouges, and always assisted me in modeling, still never allowed me to touch the finer kinds, which he kept for his own use."

"But as he held the office of public surveyor, and was often called out of the shop on duty, I invariably managed to get hold of the forbidden things, and always duffed them."

"He never mistrusted I had disobeyed him, and would carefully grind up his injured outery, and go ahead again on his work."

"At last, upon one occasion, I made a great gap in one of his favorite flat gouges. He soon discovered it, and turning sharply on me, said:

"Ami, have you had this tool?"

"I had that very week been reading about George Washington and his hatchet, and the result of that affair

flushed before me quicker than lightning. In the language of the immortal George, I replied: "Father, I cannot tell a lie—I done it," supposing, of course, my father would be a second father Washington, and saw myself forgiven."

"Judge of my dismay when he said: 'You did, did you, sir? Come here,' and with awful strides he advanced to meet the culprit."

"What followed shall be as delicately consigned to oblivion, but I never tried to play Washington on him again, and have had a perfect contempt for that story ever since."

Nevertheless, "that story" is excellent, for it illustrates the moral courage of a boy who told the truth while expecting a whipping to follow the confession of his fault. Young Knott's position was different. He told the truth expecting it to shield him from a flogging which he deserved.

## FUN WITH A WIG.

The mingled terror and disgust of the first Indian who tried to scalp a bald-headed man, and found a wig in his hand, has been portrayed repeatedly, with all the variations. The like discovery affected the South Sea Islanders not less absurdly, though with them it was more the result of observation than experiment.

An amusing incident was told by the well-known missionary John Williams, the "Martyr of Erromanga." A few years ago, a venerable and esteemed brother missionary came to England, and being rather bald, some kind friends provided him with a wig.

Upon his return to the islands, the chiefs and others went on board to welcome him, and after the usual salutations, one of them said to the missionary, "You were bald when you left, and now you have a beautiful head of hair. What a amazing people the English are! How did they make your hair grow again?"

"You simple people," replied the missionary, "how does everything grow? Is it not by sowing seed?"

They immediately shouted: "Oh, these English people! they sow seed upon a bald man's head to make the hair grow!"

One shrewd fellow inquired whether he had brought any of the seed with him.

The good missionary carried on the joke for a short time, and then raised his wig. The revelation of his "original head" of course drew forth a roar of laughter, which was greatly increased when some of the natives shouted to some of their countrymen, who were near:

"Here, see Mr. —, he has come from England with his head thatched!"

## WHAT APPETITE WILL DO.

The private history of the war contains a good many comical illustrations of the strength of a tobacco appetite. Repeatedly mortal enemies from the opposite lines met, in defiance of sentry duty, to drive a secret bargain for a "chew." The Council Grove (Kan.) "Republican" tells this story of private Godfrey Hardy, known in the army as "Grubby," one night when he was posted as a picket on the bank of the Rappahannock:

On the opposite shore, and perhaps one hundred feet distant, were the enemy's pickets pacing to and fro. There was no picket-shooting being done at that time, and although the opposing lines were only separated by the narrow river, they paced their "beats" in full view of each other without fear.

After "Grubby" had held his position some twenty minutes, he approached the sentinel on his right and asked for a chew of tobacco; but the man accosted never used the "weed," and was unable to supply his wants.

The sentinel on his left was next interviewed, with the same ill-success.

The case now began to look desperate, an hour and a half yet before the relief would come, and no tobacco. He slung his gun over his shoulder, and walked to and fro in a mechanical sort of way, the image of despair.

Presently he halted, faced quickly to the opposite shore, and called out in a subdued tone to the Confederate sentry:

"Say, you feller over there, have you any tobacco?"

"Yes," came the quick response.

"Will you gimme a chew if I'll come over?"

"Yes," said Johnny.

In a twinkling "Grubby" inverted his gun, thrust the bayonet in the ground, took off his clothes, and was in the water pulling for the other side. He got his tobacco, and returned to his post just in time to escape detection by an officer who rode along just then to inspect the picket line.

The writer of this was on picket duty at the same time and place, and can vouch for the correctness of the story.

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## Miscellany.

### HISTORICAL.

(From Bryant's Popular History of the United States THE PURITANS—CONTINUED.)

On the 5th of August, the two ships sailed from Southampton with about one hundred and twenty passengers. In a week they were back again, putting in at Dartmouth, the "Speedwell" having sprung a leak. In a few days they again put to sea, but only to run back to Plymouth, after sailing a hundred leagues, for the "Speedwell" proved altogether unseaworthy. A month was thus wasted in attempts to get away, and it was not till the 6th of September that the "Mayflower" succeeded in making a successful departure alone, carrying, beside her crew, one hundred and two persons for the new colony.

It was sixty-five days before they saw land again. The voyage was tempestuous; the ship was too weak to bear much canvas; and it was a question, when they were half way across the ocean, whether they should not return. On the 9th of November, they hailed with delight, as so many storm-tossed mariners had done before them, the low coast of Cape Cod. Their purpose was to find a place farther south, or indefinitely somewhere about the mouth of the Hudson River, for their proposed settlement, and for half a day, after making land, they stood to the southward. But they fell presently among dangerous shoals. Gosnold's Point, Cape and Tucker's Terror, Champlain's Cape, and the harbor of Provincetown, the only windward port within two hundred miles where the ship could have lain at anchor for the next month, unexposed to the storms which usher in a New England winter.

Their first act on landing, was to fall upon their knees and bless God "who had brought them over the vast and furious ocean, and delivered them from all the perils and miseries thereof, again to set their feet on the firm and stable earth, their proper element." But however much cause there was for thankfulness, they were not unmindful of the serious difficulties with which they stood face to face. Among them were some persons not of the Leyden Church, but who had been taken on board, perhaps, in England, as servants of the leading and wealthier members of the Company. These men had given, the day before the harbor was reached, and when the ship had been turned back from her southward course, some evidences of a discontented and mutinous spirit. If the patent from the Southern Virginia Company was not used, and a settlement was made without the jurisdiction of that Company, then these malcontents intimated they would be under no restraint of legal authority, and at liberty to do as should seem to them best. It was determined, therefore, to enter into a compact of government which should not only have the binding force of law over all persons disposed to be insubordinate, but which would be, it was thought, of as much virtue under the circumstances in which they were placed as any patent. On the day they entered Cape Cod harbor, therefore, all the men, excepting seven of the servants, entered into and signed this agreement:

"In ye name of God, Amen. We whose names are underwritten, the loyal subjects of our dread sovereign Lord, King James, by ye grace of God, of Great Britaine, France & Ireland king, defender of ye faith, &c., having undertaken, for ye glorie of God, and advancement of ye Christian faith, and honour of our king & countrey, a voyage to plant ye first colonie in ye Northern part of Virginia, doe by these presents solemnly & mutually in ye presence of God, and one of another, covenant & combine our selves together into a civill body politick, for our better ordering & preservation & furtherance of ye ends aforesaid; and by vertue hereof to enacte, constitute, and frame such just & equall lawes, ordinances, acts, constitutions & offices, from time to time, as shall be thought most meete & convenient for ye general good of ye Colonie, unto which we promise all due submission and obedience. In witness whereof we have hereunder subscribed our names at Cap-Codde ye 11 of November, in ye year of ye raigne of our sovereigne lord, King James, of England, France & Ireland ye eighteenth, and of Scotland ye fiftie fourth Anno Dom. 1620."

(To be continued.)

### RESTORING THE DROWNED.

Dr. Lambert, of New York, asserts that it can be done by hot water. "The philosophy of the matter," said the doctor, "is this: Apply heat to the drowned body. Get it warm—that is all. Get it warm. I deserve no credit for the receipt. I discovered it one morning when a boy. There was no wit nor wisdom in the discovery. It was made accidentally. One wintry afternoon, when a boy, I found a chicken lying in a frozen pool of water. The half of it that was frozen by the water was frozen stiff. I picked up the creature, took it into the kitchen, and laid it on a stove a minute to thaw out, so that I might pluck it. Presently its head lifted slightly, and dropped. In a minute or so its body fluttered. I took it up, and found that it was alive. Now, the explanation of the thing was very simple. The heat acted upon the nervous centers of the chicken, these upon the heart, this upon the blood. The blood began to circulate, and the chicken began to breathe. Of course the chicken had been dead.

Everybody knows how frozen fish come to life again when warmed. A man digs a hole in the ice, brings up some flopping pickerel, and throws them on the ice. They are soon frozen. But any fisherman will tell that after remaining frozen for two or three days—weeks, for aught I know—they can be resuscitated. Now it is the same with the human body. Take a drowned man, wrap a warm blanket around him, pour warm water—as warm as the flesh will bear—on the blanket, produce an equally distributed warmth in the body, and life will be restored, no matter if he has been dead for days. Why, I have saved a number of cases. The first was that of a man who fell off a boat on Lake Erie. The captain followed my directions immediately, and they were successful. I have often tried the experiment on dogs. One summer I drowned the same dog twenty times, and brought him around all right each time. You can take those dogs at the pound on the East River, warm them up well, and make them alive again as easily as not. In corroboration of this assertion, Dr. Lambert pulled out a memorandum book, and proceeded to read extracts from letters he had received, and then recited instances of the successful operation of the cure. He is an earnest believer in the doctrine of the possible resuscitation of the drowned body. "Wrap it in flannel," he exclaimed, "and soak the flannel with warm water—that is all!"—[Christian at Work.

### CARLYLE'S FATHER.

Very graphic and suggestive is the description which Carlyle once gave of his father, a sturdy Scotch farmer, one of the class from whom Old Scotia's glories have sprung. Carlyle was conversing with an American clergyman, and thus spoke:

"I think of all the men I have ever known, my father was quite the remarkablest. Quite a farmer sort of person, using vigilant thrift and careful industry; abiding by veracity and faith, and with an extraordinary insight into the very heart of things and men.

"I can remember that, from my childhood, I was surprised at his using many words of which I knew not even the meaning; and as I grew to manhood I was not a little puzzled by them, and supposed that they must be of his own coinage. But later, in my black-letter reading, I discovered that every one of them I could recall, was of the sound Saxon stock, which had lain buried, yet fruitful, withal, in the quick memory of the humbler sort of folk.

"He was an elder of the kirk, and it was very pleasant to see him in his daily and weekly relations with the minister of the parish. They had been friends from youth. That parish minister was the first person that ever taught me Latin, and I am not sure but that he laid a very great curse upon me by so doing. I think it is likely I should have been a wiser man, and certainly a godlier one, if I had followed in my father's steps, and left Latin and Greek to the fools that wanted them.

"The last time I ever saw my father was on my journey from Craigenputtock to London. I was on my way to this modern Babylon, with a manuscript in my hand, 'Sartor Resartus' by name, which I wished to get into print. I came upon my fool's errand, and I saw my father no more, for I had not been in town many days when tidings came that he was dead. He had gone to bed at night as well as usual, it seemed; but they found in the morning that he had passed from the realm of sleep to that of day.

"It was a fit end for such a life as his had been. He was a man into the four corners of whose house there had shined through the years of his pilgrimage, by day and night, the light of the glory of God. Like Enoch of old, he had walked with God; and at the last he was not, for God took him."

### "TAKE YOUR RELIGION."

"Good-by," said Uncle John to Will, as he entered the cars for a few weeks' vacation in the country. "Good-by, Will. Got every thing along?"

"Yes, Uncle, I think I have. There is my trunk, and my satchel, and gun, and umbrella, and—"

"There, boy, I don't mean those traps. They're not every thing."

"What then?"

"O, something more important!"

"I guess I've got money enough to take me there."

"Not that, my child."

"Well, I believe you think I've forgotten my Bible, but I haven't."

"I hope you haven't forgotten that; though, to be sure, it is an easy matter to take it along, just for the respectability of the thing. Mind you use it. But how about your religion? Is that going into the country with you? Many professed Christians take a vacation from their religion just as they do from business. Don't do that, my boy. Take your religion with you. You need it. Others need it too."

"Thank you, Uncle."

"Take your religion along!" sounded in the young lad's ears as he took a seat in the cars. It made him feel more courteous to his fellow-travelers. It helped him speak a word to them.

"Take your religion along!" echoed a still small voice as he met old friends in the country village, and it helped him say a word for Christ. It sounded from the church-bell, and prompted him to speak for his Master in the little village prayer-meeting, where a new voice was a great encouragement. It urged him to take the place of an absent teacher, and tell a class of lads how pleasant he found it in serving Jesus.

Months have passed since then, but many still thankful remember the young man who took his religion along.

## Temperance.

### TEMPERANCE VS. TOBACCO.

A friend and honored layman in one of the Illinois churches writes so vigorously and impressively on this subject that we venture to print the following from a private letter:

It seems to be inconsistent for some to be so strenuous in advocating total abstinence from all stimulants in liquid form, who themselves are slaves to the filthy vice and habits of tobacco in all or any of its uses.

I have in mind now a man who will run his legs off in the cause of "temperance" who is a tobacco chewer, and whose breath is less endurable to me than the stench of a cesspool. How can a man enforce by precepts personal purity, who is so befouled by vice himself? Oh, how often the "mote and the beam" rebuke us, and how often well-intentioned men defeat their own best wishes through the terrible sin of selfishness and selfish indulgences. The avenues of prayer are at best unfit for the utterances of petition and praise to the Most Holy One. How, then, can one breathe them through lips besmeared with filth, and breath befouled by a stench unbearable to his fellow-men. I remember during our late revival a man who was busy among the "mourner's," his head down close beside the face of a pure-breathed boy or girl, pleading with them to forsake their sins, and cling only to the blessed Christ, and really he thought he was doing God's service. But oh, the repulsion caused by that bad tobacco stench more than neutralized all of his efforts. The fact was mentioned to me by more than one with whom he pleaded. The moral of the foregoing is, of course, that when men, in temperance and in religion, will be consistent, the reform will be more rapid, and the grace of God will find a readier entrance into the hearts of men. May God hold us all up to his light and his purity, so that we shall discern our darkness and impurity.—[The Advance.

### GRATITUDE.

Mr. Gough, the temperance lecturer, tells, with much effect, this incident from his experience:

I remember riding once in Scotland to a place—I cannot pronounce it; I pronounced it once, and they laughed at me; I can spell it, A-u-o-h-t-e-r-m-u-ch-t-y. A man came to me at the Ladybank Junction, and took me six miles in a fly—a one-horse cab. As we sat together, I noticed the man was leaning forward very strangely; I saw him take a handkerchief, that was the beginning of it, and tie it round his face.

Then he would sit a little and shake it out, and then tie it another way, still leaning his head forward. Said I, "Have you the toothache?" "No," "Then will you be good enough to tell me why you lean forward with the handkerchief?" "Well," he said, "the window of the fly is broken, and the wind is pretty cold this morning, and I am trying to keep it from you." "Why," I said, "you don't mean to tell me you are sticking your head in that hole to keep the wind off me?" "Yes, I am," I said, "Well, I thank you, my dear fellow. I never saw you before."

"No, I saw you; I was a ballad-singer, and used to go around with a half-starved wife and baby in her arms, my wife oftentimes with a black eye. Somehow or other I got to hear you in Edinburgh in 1853, and I told you I 'was a man'; and I went out of the place, and said: 'By the help of God, whatever it costs, I'll be a man'; and now I have a happy home, and wife and children gathered around me. God bless you, sir! I would stick my head in any hole under heaven if I could do you any good. God bless you!"

### CAUSES OF POVERTY.

They are learning in England, as we have learned in our country, that the poverty of the poor becomes abject by reason of vices, and excesses, and follies. There would be little want and no "tramping" in the Old World, or the New, if nothing were wasted or mispent. Thus we find Lord Derby saying, that he "deprecates the spending of a large proportion of the wages fund on liquor and tobacco," and points to the gain in comfort, health, and economy which would result from a saving in this direction." Professor Levi goes further, and attributes the present distress among the working classes to want of thrift and economy in the past. His opinion is, that of the extra amount earned during the last twelve years, especially from 1871 to 1873, too much "has been spent in maintaining a standard of luxury higher probably than a laboring man is warranted in looking for, unless he has put by some million for a rainy day, and more especially in an excessive expenditure for eating, drinking and smoking." And his conclusion is: "A wise and more economical appropriation of wages is the great want of the British working population."

We know of a church in the country, the congregation composed of farmers and mechanics, store-keepers, people of all classes and pursuits, and a few families of means, three or four of which have enough and to spare. Yet the church pays a temporary rector the enormous sum of two dollars and a half for conducting services on Sunday. It costs him just one dollar and thirty cents to get there and back to his home, so the rector's net income from that week is one dollar and twenty cents a week, or \$62.40 a year. And the stingy souls wonder that the Lord's work doesn't flourish more in that church!

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Feb19-11



The Pacific.

News of the Week.

PACIFIC COAST.

The Provo, Utah, flour mill was burned on the 15th.

Lots in Maricopa, Arizona, brought from \$75 to \$1,000 at the recent sale.

The cutter "Rush" is bound for Sitka. She was passed at Cape Vange by the "California."

The next station on the Southern Pacific will be located thirty miles east of Maricopa, Arizona.

The missionaries in Alaska have renewed their exertions to instruct the natives, but they avoid the schools.

General Wheaton arrived at Port Townsend on the 15th, from Puget Sound, on a pleasure tour to Victoria, B. C.

Wallace Wilkerson, the murderer of Baxter, had been removed from Salt Lake to Provo, where he was shot on the 16th.

The people of Sitka feel satisfied that Kathian's band is bent on mischief. He can call upon every Indian there to join him.

Lieutenant Colonel Chambers left Port Townsend, Washington Territory, on the 15th, to take command at Vancouver Barracks.

The "California," from Alaska, arrived at Victoria, B. C., on the 15th. All quiet at Sitka. Six of the "Alaska" crew deserted at Sitka, but were recaptured by the aid of Indian trackers.

The mineral belt at Bonanza City, Yankee Fork, Lemhi county, Idaho, is said to be larger than the Comstock, and ore is regularly shipped to Salt Lake at an expense of \$250 per ton, which nets \$1,200 per ton. Ore assaying only \$200 is dumped for future crushing.

Some of the girls at Nevada City smoke cigarettes, at which the "Transcript" man waxed wroth, and reads them a lecture.

The San Mateo "Times and Gazette" says: Wheat is fully headed out throughout this valley, and will yield a splendid crop.

The largest cargo ever taken from Stockton by steamer was carried away by the "Mary Garrett" Monday afternoon last. The entire freight, consisting of wheat, wool, and miscellaneous articles, exceeded six hundred tons.

The exports from Santa Ana, Los Angeles county, depot for the week ending May 10, 1879, were: Wool, 52,204 lbs; corn, 112,368 lbs; potatoes, 14,271 lbs; merchandise, 6,077 lbs; stock, seven car loads. Total, 324,920 lbs.

A gentleman writing from Ripon, San Joaquin county, to the Stockton "Independent," says that the strong winds are drying up the growing grain. A slight sprinkle of rain fell in that section on the 9th, but it was soon dried by the wind, and did but little if any good. The harvest crop is said to be not one-half as encouraging as it was two weeks ago.

The Vallejo "Chronicle" of the 14th has the subjoined: T. McGrane returned Monday from a trip to the San Joaquin Valley, where he has a crop of grain in, and reports that it is entirely destroyed by reason of the drouth. From Antioch to Firebaugh's Ferry the crops are totally destroyed, and many of the farmers in that section will be entirely ruined.

The wife and daughter (aged about five years) of Martin Sutzberger, of Sutter county, were found, Wednesday afternoon, suspended by their necks in an outbuilding on his ranch, about three miles north of Yuba City. Mystery surrounds the affair, and it is not known whether it is a murder or suicide. It is reported that the husband has been arrested for an assault made against his wife.

R. B. Blower, of Woodland, has obtained a patent for his fruit-drier.

The Blue Ribbon Society of Lower Lake has increased to 126 members.

The army officers detailed to purchase horses for cavalry use are now in Los Angeles.

The St. Helena "Star" says: The almonds look well this year, and will undoubtedly yield a big crop.

The Lassen "Advocate" says that nearly all the fruit in the county has been ruined by the severe frosts of last week.

Says the Winters "Advocate": The early fruit will be ready for shipment by way of Winters in about two weeks. Some varieties of cherries in Pleasant Valley are already beginning to ripen.

During the week ending with Tuesday, May 13th, 28,922 1/2 pounds of quicksilver were shipped from Calistoga to San Francisco, being five or six thousand pounds more than the usual weekly shipments.

EASTERN AND FOREIGN.

Constantinople, May 15th.—The Khedive's Ensiary announces that the Khedive has laid the joint note of France and England before a Council of Delegates. Its rejection is anticipated.

London, May 17th.—Turkistan news to the "Gazette" announces that the Russian authorities demanded immediate satisfaction for the exclusion of Russian traders from the Chinese frontier town of Shikho.

St. Petersburg, May 14th.—Governor Ural'sk, Governor of Orenburg, telegraphs on the 11th that the fire there destroyed a considerable portion of the town, and that the flames are still raging.

Valparaiso, April 19th.—The Bolivians have retaken Atacama. It is announced from Suja, a town of the Argentine Republic near the Bolivian frontier, that 15,000 Bolivians are marching to attack the Chileans.

New York, May 15th.—The "Sun's" Washington special says: Thomas M. Dawson, of California, Council at Apia, Friendly and Navigator's Islands, is in trouble. He received his appointment from the State Department about a year ago, and at the same time, it is charged, was paid by a company of San Francisco speculators to act as agent for them at Apia. His duties as agent are said to have been to help his San Francisco friends to gobble up lands in the islands belonging to the natives. It is reported Evans has discharged Dawson.

Constantinople, May 17th.—The Porte has discontinued negotiations with the Ottoman Bank for a loan of £20,000,000, and intends resuming the project for unification of the general debt under the auspices of a French syndicate.

New York, May 16th.—Professor Dwight of Columbia College, in his address to the class of law graduates, said: The new code of California has been checkmated by a codified Constitution, a sort of Noah's Ark, with all sorts of creeping things and slimy creatures, and without any Noah to take charge. Here you are plunged into this chaos, and the question is, "How will you come out of it?"

Berlin, May 15th.—It was announced in the "Reichstag" yesterday that Austria and Russia had consented to become parties to an Anglo-German treaty for the prevention of the slave trade on the African coast, but that France and the United States, though asked to do so, were hardly expected to join, as they were unwilling to admit the mutual right of search.

Fryeburg, Maine, May 16th.—Disastrous forest fires are raging about here; the loss of timber and lumber is immense.

London, May 17th.—A dispatch from Sir Bartle Frere forwards a petition of the Boers for independence. He says the petitioners are men of position in their country, and their representations are worthy of earnest consideration.

New York, May 15th.—Direct communication by cable and trans-Andine line between Peru and Europe is for the present interrupted, Admiral Robledo, of the Chilean squadron, having cut the cable at Iquique and taken the Chile end on board his vessel in order to place himself in direct communication with the government at Santiago.

Madrid, May 15.—A sensation has been created in financial circles by a newspaper article showing that in the next budget the interest and redemption of the recently issued treasury bonds will require 34,000,000 pesetas above the present vote for debt charge, besides which military, naval and public works expenditure is increasing, and direct taxes are falling off through the crisis in Catalonia and the high price of food. But the customs receipts are sensibly increasing.

A gentleman just from Russia says the effects of the policy of repression are hardly noticeable in St. Petersburg. He traversed a large part of the city late at night without interference or question.

The Pope yesterday presented the beretta to the newly-appointed Cardinals. He said he felt that in appointing Dr. Newman he rendered a signal service to the Church, to the Sacred College, and to society.

A Lahore correspondent reports that fresh difficulties have arisen in the peace negotiations at Gundamak. Yakob Khan is willing to grant what the British demand, but his position in Afghanistan is so critical that he is himself obliged to demand urgently more than they can grant in return.

Paris, May 16th.—The government will on Saturday demand from the Chamber of Deputies an authorization to prosecute Paul De Cassagne, a member, for articles published in his journal attacking the government.

Financial.

Government bonds, 104 for 8's of 1881 x coupon; 107 1/2 for 4 1/2's; 103 for 4's. Silver, 1.09 1/2 per oz. 1000 fine. Consols, 98 3/4. Bar silver, 92 1/2 fine, 50 1/2 per oz. N. Y. sight drafts, 99 1/2 to 100 1/2. Half dollars, buying, 1 per cent. discount.

Commercial.

Flour.—Best brands of City Extra, \$5.50 to \$5.62 1/2; Superfine, \$4.00 to 4.50; Bakers and Family Extra, \$5.00 to 5.25; Interior superfine, \$3.25 to 4.00; Oregon brands, extra, \$4.75; strictly choice do., \$5.00 to 5.25; Walla Walla extra, \$5.00 to 5.25; Salt Lake, extra, \$4.65 to 4.75.

Wheat.—No. 1, \$1.65 to 1.67 1/2 per cwt.; No. 2, \$1.57 1/2 to 1.62 1/2; choice, for milling purposes, \$1.65 to 1.67 1/2.

Barley.—Coast feed, 65 to 67 1/2; brewing, 80c to \$1.00; Bay feed, 75 to 80c.

Oats.—Inferior lots, 90 to 95c per cwt.; choice feed, \$1.20 to 1.25; milling, \$1.40 to 1.45.

Corn.—Large Yellow, 80 to 82 1/2; small Yellow, 85 to 87 1/2; large White, 80 to 85c.

Rye.—Coast, 80 to 85c; choice Stockton, 90 to 95c.

HAY.—\$6.00 to 18.00 for all grades. Straw, 40 to 60c per bale.

FEED.—Bran, \$14.00; ground barley, \$17.00 to \$18.00; middlings, \$18; oil cake, \$33 per ton.

HORS.—4 to 8c per lb, according to quality.

CORNMEAL.—Feed, \$21 per ton; fine, for table use, 1 1/4 to 2c per lb.

POTATOES.—Petaluma and Tomales, 50c to 55c; Humboldt, 32 1/2 to 80c; River kinds, 20 to 30c; Early Rose, \$1.25 to 1.50; Peachblows, 40 to 60c; New, \$1.00 to \$1.35; Sweet, \$3.00 to 3.50 per cwt.

ONIONS.—Good to choice, \$1.25 to 1.50 per cwt.

FRUIT.—Cherries, 10 to 15c per lb, for common, 20 to 35c for Black Tartarian; Strawberries, \$5.00 to 8.00 per chest for ordinary, \$10 to \$12 for extra large; Raspberries, 27 1/2c per basket; Cal. Oranges, \$4.00 to 7.00 for small, \$12.50 to 25c for medium to large.

VEGETABLES.—Asparagus, 75c to \$1.25; Green Peas, 1 to 2c for sweet; Rhubarb, 1 1/2 to 2c; Cabbage and Cauliflower, 75c to \$1.00; Beets, 75c; Turnips, 75c to \$1.00.

BEANS.—Peas and Small White are quotable at \$2.90 to 3.00; Lima, \$5.50 to 6.00; Red, \$1.50 to 1.75; Pink, \$1.10 to 1.40; Butter, \$2.20 to 2.25 for small and \$2.10 to 2.20 for large; Bavy, \$1.20 to 1.40; Castor, \$5.00 to 5.50 per cwt.

BUTTER.—Choice fresh California, 17 to 19c; ordinary, 13 to 16c; choice new firkin, 17 to 18c; Eastern, 15 to 16c.

CHEESE.—California, choice, 10 to 11c; ordinary, 7 to 10c; Eastern, good, 12 to 16c.

EGGS.—California, \$1 to 2 1/2; Oregon, 19 to 20c; Salt Lake, 20 to 21c; Eastern, 18 to 19c.

Publisher's Department

The Subscription Price of THE PACIFIC is \$2.50 in advance; \$2.00 after three months—which rates include the payment of the postage by us.

The date against your name on the label of your paper shows to what time your subscription is paid.

PAYMENT FOR THE PACIFIC, when sent by mail, should be made in Money Orders, Bank Checks, or Drafts. When neither of these can be procured, send the money in a registered letter to THE PACIFIC. All postmasters are required to register letters whenever requested to do so.

DISCONTINUANCES.—Remember that the publisher must be notified by letter when a subscriber wishes his paper stopped. All arrears must be paid.

The courts have decided that all subscribers to newspapers are held responsible until arrears are paid, and their papers are ordered to be discontinued.

THE PACIFIC is sent to subscribers until an explicit order is received by the Publisher for its discontinuance, and all payment of arrears is made, as required by law.

RENEWALS.—One week is required after receipt of money by us before the date opposite your name on your paper can be changed.

New subscriptions can commence at any time during the year.

Always give the name of the Post-office to which your paper is sent. Your name cannot be found on our books unless this is done.

All letters on business should be addressed to THE PACIFIC, No. 7 Montgomery Avenue, San Francisco; Post-office box 2348.

We bespeak the attention of our readers to our advertising columns. Our advertisers are for our friends. They help us to publish our paper. They are also the friends of our subscribers, because without their patronage we could not furnish THE PACIFIC at the low price for which it is now offered. Besides, we have some feeling of gratitude, and are anxious to give as good as we receive. We want our advertising friends to find that it pays to make their business known through our columns. We can do this if our readers will bear them in mind, and give a share of their patronage to those who are thus assisting us.

We have received a new Sunday-school music book by W. A. Ogden, bearing the name of "Joy Bells." This book, with its pleasing title, contains mostly hymns that are new, set to that kind of pleasing, cheerful music which is so attractive to Sunday-school children. There are also a few of the old, familiar hymns, which render the book suitable for prayer-meetings. It contains 160 pages, usual style. The price is 35 cts. a single copy, or \$3.60 per dozen. Published by W. W. Whitney, Toledo, Ohio.

The following songs have been received: "The Cabin on the Hill," "Listen to the Old Church Bell," and "Harvest Time Comes By and By"; the last of which we would especially recommend as one that would please most lovers of music. Published by Geo. D. Newhall, Cincinnati, Ohio.

Read the advertisement of "Fashionable Milliner," on 5th page.

At the pioneer importer's office of piano-fortes, organs, harmoniums, melodeons, etc., 12 Post St., may be found a very desirable stock of the above goods, which, together with polite attention, quiet and honorable dealing extended to customers, renders the place one of desirable resort for persons seeking a choice instrument. Established in 1852. Pianos tuned. Prices to conform to the times. Satisfaction guaranteed.

Snow being an emblem of purity, it seems as though a person bearing that name would always have the idea in his mind, and its practical application be the daily effort of his life. We were led to this reflection by seeing the advertisement of John H. Snow & Co., 633 Palace Hotel and 1623 Mission St., San Francisco; and 1063 Broadway, Oakland—whose business is cleaning and cleansing blankets, gloves, etc.

Among the many favored institutions of learning in our midst we shall be pleased to see others brought to the front as was the Pacific Business College, 320 Post St., San Francisco; in the letter of Bro. Watkins, published in THE PACIFIC, April 9th.

Alkethrepta, a delicious preparation of cocoa, prepared by the Homeopathic Pharmacy of New York City, noted for its nutritive qualities and particularly suitable for invalids or persons of delicate digestive organization. Colima Coffee, acknowledged to possess a richer flavor than any other grown, also Mocha, Java, Kona, Costa Rica, etc. Choice Teas and Coffee a specialty.

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For the Superb Range or the American imported stove, go to J. J. Vasconcellos, 624 Washington St., bet Montgomery and Sansome, and there you will find all the latest improvements in Kitchen Utensils, Ice-cream Freezers, Enamelled, Porcelain, and Stone Iron ware, and many other things indispensable to a good housekeeper.

LYR. J.

HERMANN, THE HATTER.—Fair dealing always insures success. This is again proved by Hermann, the Hatter of San Francisco, who, finding his old store too small for his increasing trade, had to remove to a larger store, which is at 336 Kearny street, between Bush and Pine, where he will always sell the finest hats at the lowest prices. Branch store at 910 Market street, near Baldwin's Hotel, San Francisco.

There is a great demand for reading matter, religious and secular, at the jail, prison, house of correction, and hospital. If persons having books or papers that they can spare will leave them at the office of THE PACIFIC, they will be placed in these institutions.

WOODWARD'S GARDEN.—A ramble of an hour through Woodward's Garden, with an intelligent companion, will give a boy or girl more real information in natural history than weeks of study under the usual conditions. Add to this, the never-failing delight given by the exhibition of the wonders and beauties of the animal kingdom, and we see how it is that Woodward's Garden is constantly crowded with young and old.

A well recommended French Protestant Evangelist—as he does the Evangelistic work without any salary—would like employment among English-speaking people, as teacher of the French language, or as a collector or watchman. Apply at THE PACIFIC office.

THE OLD CONNECTICUT FIRE INS. CO. OF HARTFORD has the largest assets, to risks in force, of any company in the United States; and never places risks to exceed their assets in any one town. They are prepared to issue policies upon dwellings, churches, stores, shops, warehouses, furniture, standing grain, and all kinds of farm and city property, at fair rates, through their agents in all the principal towns on the coast. OLIVER HAWES, agent, 403 California St., San Francisco.

If YOU WISH the finest pictures, and the latest novelties in frames or mirrors, go to the establishment of SANBORN, VAIL & Co., 871 Market street, San Francisco. They keep the largest stock of the best goods in the market, sell at wholesale and retail, and do business on the square. Having dealt with them for years, we speak from personal knowledge.

STOP THAT COUGH with Garland's Vegetable Cough Drops. They have stood the test of time. For sale by all druggists. Depot, 765 Mission St., San Francisco. tf-c

ROOMS.—Persons desiring to rent desirable rooms in the best parts of San Francisco, by the day, week or month, with or without board, at low rates, please call at office of THE PACIFIC, if

FOR SALE.—Ten volumes of Lange's Commentary that are soiled very little, if any. The set will be sold at reduced price. Address "Lange," Box 54, San Jose. tf

IS YOU WANT a good book, a choice one, that will instruct as well as amuse the younger members of the family, or one that will prove a lasting benefit to the older ones, you can be justly suited by calling at the Methodist Book Depository, 1041 Market street, between Sixth and Seventh, San Francisco.

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